

May, 1906.

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PRICE SIXPENCE

The Antiquary

*"I love everything
that's old. old friends,
old times, old manners,
old books, old wine."*

Goldsmith

An Illustrated
Magazine
Devoted to
the study of
the Past

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## HISTORY OF THE LIBERTY OF PETERBOROUGH

AND THE JURISDICTION OF THE JUSTICES OF GAOL DELIVERY FOR

**The Hundred of Hassaburgh.**

By **LOUIS B. GACHES, LL.M., B.A.**, of the Honourable Society of the Inner Temple.

With copy of Abbot's Seal, Map showing the Eight Hundreds, and copy of Plan, dated 1675, showing position of the Old Gallows at Peterborough.

*Reprinted (with additions) from FENLAND NOTES AND QUERIES.*

### EXTRACT FROM THE PREFACE.

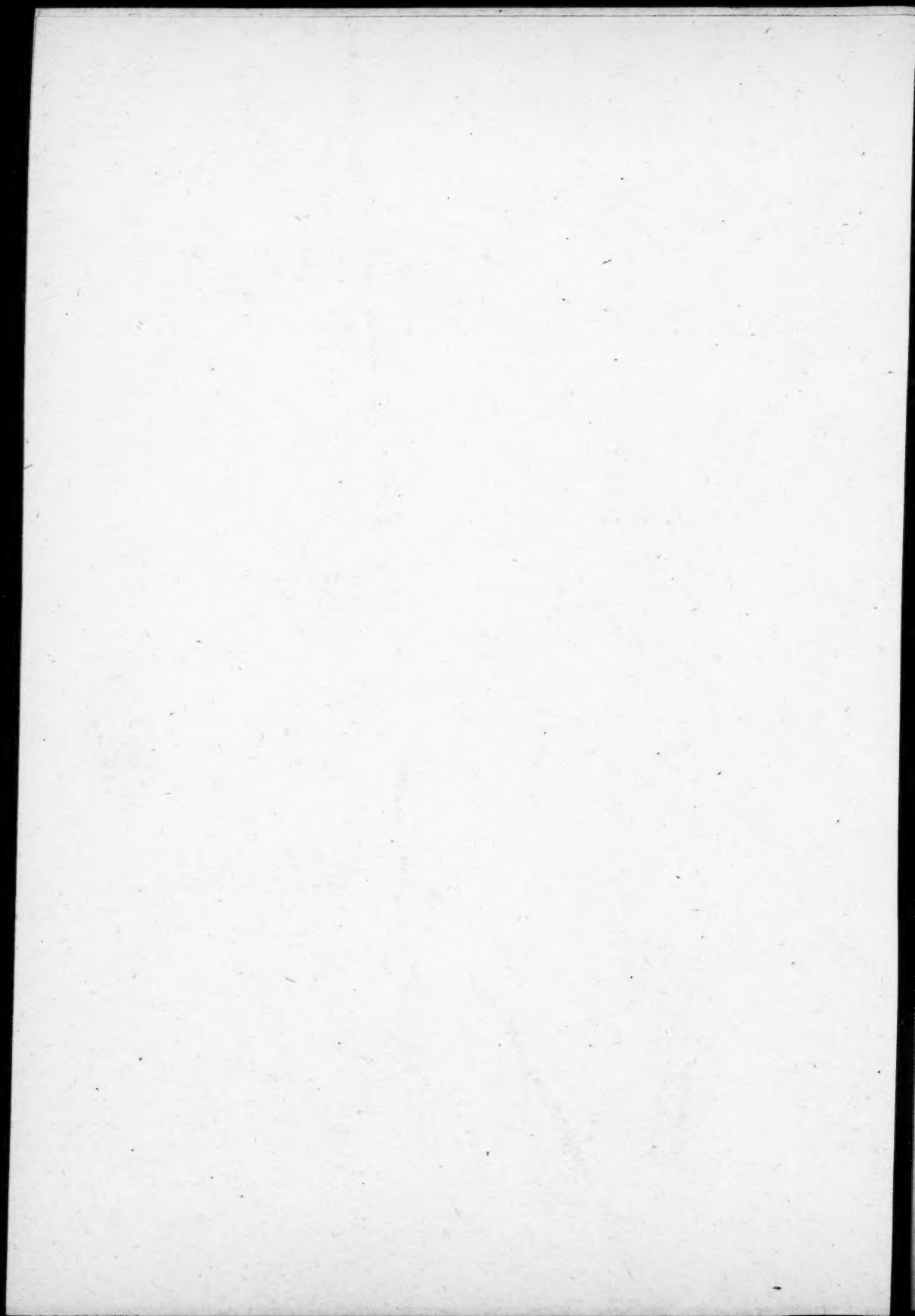
THE territorial criminal jurisdiction of a Saxon Abbot which has survived the Conquest and the Reformation is worthy of the attention of the magistrate, the lawyer, and the layman. The records of seven centuries are available to illustrate the history of the Monastery of Peterborough, the administration of Justice within its domains, and the condition of the inhabitants. *The Liberty of Peterborough is the only county franchise which excludes the authority of King Edward VII.'s Justices of Gaol Delivery.*

It is to explain the origin of the authority of the Justices of the Liberty to deliver the prisoners in its gaol, the royal charters from which that authority springs, and the King's commissions, by virtue of which it is now exercised that a short history of this remarkable jurisdiction is exercised.

PETERBOROUGH: GEORGE C. CASTER, MARKET PLACE.

ELLIOT STOCK, 62, PATERNOSTER ROW, LONDON, E.C.









# The Antiquary.



MAY, 1906.

## Notes of the Month.

THE Rhind Lectures this year have been delivered by Dr. F. J. Haverfield, F.S.A., who took for his subject "Roman Britain." He traced the history of the Roman conquest of England; described and analyzed incidentally Roman military methods, and the nature and design of the fortifications erected for the garrison work of the Roman army; traced the history of the invasion of Scotland; and in the last lecture dealt specially with the study of Roman Britain, attention being directed mainly to the antiquaries of the twelfth century and of the sixteenth, to the period of Horsley, to the archaeological uprising about 1848, and to the condition of the study at present.

The Egyptian Government have granted to the Institute of Archæology of Liverpool University, through the hon. secretary (Mr. J. Garstang), a concession to make excavations on the famous site of Abydos, in Upper Egypt.

Just before the recent terrible outbreak of Vesuvius a Naples newspaper correspondent reported that an ancient tomb had been met with at San Marzano sul Sarno, about 1 foot beneath a layer of prehistorical lapilli. It contained a skeleton laid on its back, and surrounded by dark-coloured vases; an iron lance lay beside it, with the point turned towards the foot of the tomb. The skull was of great interest, being practically intact.

VOL. II.

The tomb was to be taken as it stood to the Naples Museum; but it is to be feared that the recent eruption may have overwhelmed the site before the transfer could be made.

The Annual Report of the Surrey Archæological Society chronicles a successful year's work. As the next volume of the *Collections* to be issued will be the twentieth of the series, the Council suggests that a general index should be compiled to the whole twenty volumes. At the annual meeting it was resolved to appropriate a sum not exceeding £100 from the Reserve Fund towards the cost of such a general index. In the report the Council also calls attention to the desirability of making a complete collection of all the inscriptions on tombstones and memorials in the churches and churchyards of the county. The idea is excellent, though we fear that in recent years not a few of the older inscriptions in some of the churchyards have disappeared or have become illegible.

"Some weeks ago," says the Vienna correspondent of the *Daily Telegraph*, "a sensation was caused by the intelligence that Bishop Sigmund Bubies, of Kaschau, in Hungary, the spiritual diocesan of one of the richest sees in the monarchy, had been obliged to renounce his sacred office on account of very considerable debts. The Bishop, who had lost his entire private fortune, had put bills into circulation amounting to about £40,000. The police authorities of Vienna and Budapesth were commissioned to discover the almost incomprehensible causes by which a Bishop, eighty years old, had fallen into such misfortune. The sensational result of their efforts, which is now before the public, led to the arrest of several persons in Budapesth and Vienna. Through a confidential agent, in whom he had placed the fullest reliance, the Bishop, who was an enthusiastic collector of curiosities, had been placed in communication with several dealers in antiquities. These persuaded the Prelate that the greater part of his treasures were imitations. They took from him a large number of famous and valuable articles, many of them well known abroad, such as rare church plate, gorgeous ecclesiastical vestments, cups,

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crucifixes, and other objects, and sold them at high prices to dealers in Frankfort, Paris, and London, thus obtaining about £20,000, of which the Bishop received £400. They then persuaded the Bishop to form a new collection, and gave him imitation articles, poor lace, and worthless pictures, for which he gave bills. The Bishop's loss is estimated to be altogether £800,000. The famous altar-piece at Kaschau Cathedral, as well as many valuable art objects, belonging formerly to the Esterhazy family seat, passed into the dealers' hands, and many were sent to London."

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The Annual Report of the Exeter Diocesan Architectural Society states that the attention of one of the secretaries had been again called to the fact that one of the original "misereres" in the choir of the cathedral, removed during the restoration in 1870-1877, was now in the cathedral library. The committee suggested that the odd one of Perpendicular work, now among the thirteenth-century ones, should be removed, and the original one, of Bishop Bruere's work (1224-1244), put in its place, so as to complete the fifty of that Bishop's time, which were the most perfect and complete examples in existence, one having the earliest known carving of an elephant, though it was questionable whether the carver had ever seen a live one, as he carved the knee-joints the wrong way. No doubt the Bishop had seen them when he was taking part in the wars in the Holy Land, and told the carver about them, but forgot to mention the legs. The original thirteenth-century miserere should long ago have been put back in the place of the much inferior late fifteenth-century specimen. In the *Building News* of March 23, Mr. Harry Hems had an article on the same subject, illustrated by "photo-tints," showing two of the thirteenth-century misereres—one being that with the queer-legged elephant, and the other carved with a representation of the old legend of Lohengrin. *A propos* of the latter Mr. Hems tells a good story. "Only the other morning," he says, "a visitor, a pompous-looking individual, was taken over Exon's Cathedral by Mr. Frank O. Couch, one of the courteous vergers. During the perambulation of the edifice this identical miserere was pointed

out, and, it was explained, represented Lohengrin, and was more than 660 years old. 'Don't sling things quite so much, young man,' the stranger retorted severely. 'That's all nonsense. Why, I saw it played myself in London when it *first came out*, and that can't be more than thirty years ago at the outside.'"

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Excavations at Berwick old post-office have disclosed extensive portions of fortifications built by Edward III., who regarded the border capital as his chief fortress of the North. The discoveries include a portion of ramparts running east from King Robert Bruce's wall, and constructed 570 years ago, after Edward's great victory over the Scottish army on Halidon Hill, just outside Berwick town.

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The Society of Antiquaries has issued the following memorandum to the Bishops and Archdeacons of the Anglican Church:

The council of the Society of Antiquaries has had its attention called to the increasing frequency of the sale, under faculty, of old or obsolete church plate under conditions that the council can scarcely consider dignified. The objects to which this memorandum is intended to apply may be divided into two distinct classes: (1) Pieces of plate or other articles of a domestic character, not especially made, nor perhaps particularly well fitted, for the service of the Church; (2) chalices, patens, flagons, or plate generally, made especially for ecclesiastical use, but now, for reasons of change of fashion or from the articles themselves being worn out, no longer desired to be used.

With regard to Class 1, it is obvious that if a church possessing such articles be in need of funds for church purposes, an effort would naturally be made to turn such articles into money. The council of the Society of Antiquaries cannot but deplore the sale even of such articles, as the frequent result is that the property of the Church of England finds its way abroad, and is thus lost to the nation, the purpose of the sale being to realize as much money as possible. The council, however, feels that even under existing conditions it is most necessary to make protest against such sales, which ought only to be

permitted in extreme cases. To Class 2 another kind of argument applies. There is an essential and obvious difference between articles belonging to a church by chance, and perhaps of little or no use in its services, and the vessels or other articles specifically bought or given for the express purpose of being used in the services of the Church. Without taking up an extreme position with regard to the sacred character of church plate, it will, the council thinks, be admitted that there is something undignified, if no stronger term be employed, in subjecting such articles to a sale by auction in the ordinary sense of the word, and even in disposing of them by sale without any adequate guaranty that regard will be had to the sacred character which cannot be divorced from them. It is a matter of common knowledge that chalices are not unfrequently used as table ornaments by some collectors to whom their religious significance makes no appeal. The impropriety of such a use cannot but be manifest to all who will give the matter due consideration, and it will be generally felt that on all grounds it would be desirable to prevent such acts of bad taste.

A counsel of perfection would be that all such pieces of church plate, useless from being either obsolete or worn out, should be placed for preservation in the nearest public museum, either on loan or by purchase. The difficulty of the latter course is that few museums have any funds for purchases except of the most trifling kind. But it is not always the case that money need enter into the transaction. Obsolete church plate can well be deposited as a kind of permanent loan in the local or central museum, assuming the institution to have the means of keeping the plate safe from destruction by theft or fire. This course has been taken by the vicar and churchwardens of North Mimms, Herts, who have deposited in the British Museum an interesting but fragile amber tankard belonging to the church. The vicar and churchwardens can at any time re-enter into possession of their property in such a case; whereas, it is meanwhile on view to the public, and in safe custody. An obviously precautionary measure against improper dealing with church plate is the preparation and publication of

an inventory such as has been prepared in Wilts, Northants, and other counties.

A recent case may best show what is apt to occur. A church in Knightsbridge, lately removed, had among its plate a Communion cup presented by Archbishop Laud. The new church, built on another site, is deemed to need some addition to its structure, and it is proposed to sell the Communion cup to help in defraying the cost of this addition. A London dealer has offered 500 guineas for the cup, which sum, not unnaturally, is considered to be the basis for the price finally to be realized. The cup itself presents no unusual features, and the high value is, of course, due to its historical associations alone. It need hardly be said that no public museum in this country is in a position to lay out so large a sum on such a purchase. The Communion cup, therefore, will pass into private hands, not improbably out of England. Cases of this kind are frequently occurring. It is impossible for the vendor to make conditions with the buyer, and thus the ancient property of the Church passes from it into the possession of collectors or dealers, who naturally regard their purchases from whatever point of view most enhances their money value.

It is encouraging to find that among the Chancellors of the various dioceses there are some who look upon such transactions with disfavour, and are unwilling to grant faculties except in cases of an extreme character. It must not be forgotten that, although the vicar and churchwardens are for the time being trustees of the church plate and furniture, yet the property really is vested in the parishioners. The council of the Society of Antiquaries cannot but think that the subject is worthy of more than incidental treatment, and might well be taken into consideration by the Bishops and Archdeacons of England.

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field, and the buildings are indicated by mounds of earth, in the middle of which is the level square of the cloister. The river runs on the north side, and part has been deflected by a straight ditch, which marks the drain of the Abbey. With the permission and kind loan of men from the owner, Mr. Harold Brakspear, F.S.A., of Corsham, has been able, says the *Builder* of March 31, to make some excavations on the site. These were begun on the line of the eastern range, which, from the church, was over 200 feet in length. The chapter-house is only 27 feet wide, but was divided by two rows of marble columns, one of which was found as it fell, and was a monolith  $8\frac{1}{2}$  inches in diameter and 6 feet 2 inches long. There was also some of the tile pavement and a coffin found *in situ*. Northward from the chapter-house was the dotor subvault, 27 feet wide, divided into at least twelve bays by a row of octagonal columns down the middle, one of which, owing to being bedded in a cross wall, remains to its full height. Nearly the whole of the outer walls, so far as at present traced, have been entirely removed, and, this being the case, it is remarkable that the centre of the buildings remains as it fell. Work has now been started on the church, which has revealed large patches of the original tile paving, and it is hoped that in time the whole abbey may be systematically explored, and so add another apparently lost plan to those of Cistercian Abbeys in this country.



The illustrations in the *Builder* of the date named consisted of measured drawings of the old "Guesten" Hall of the Charterhouse, which was built about 1500, most of the oak work, however, having been added by the Duke of Norfolk in the latter half of the sixteenth century. The Duke also built the handsome screen, of which a large drawing was given. The issue of our contemporary for April 14 contained a capital article, with good illustrations, on "Shere Church," a building presenting many points of interest, architectural and historical, and set in the midst of a beautiful stretch of the lovely Surrey country.



Some measure of success has already attended the explorations which are being carried on

in Greenwich Park by the Greenwich Antiquarian Society. A number of small objects of undoubted Roman origin have been recovered, but the main object of the excavations is to determine, if possible, definitely the line of Watling Street, and to ascertain the object, and perhaps the approximate date, of the earthworks near the Vanbrugh Park Gate. These earthworks are marked in the Ordnance Survey of 1871, but have been much interfered with since that date. So far the diggings have shown that the earthworks consist of a mound and a ditch. A length of some 12 feet of the ditch has been cleared, and a good section made through the mound, both of which can be seen by visitors. The evidence to hand so far points to a Roman origin. The Greenwich Antiquarian Society is appealing for outside financial assistance, in order that a full examination can be made, and a fund has been started, the hon. treasurer being Mr. John M. Stone, of 5, St. German's Place, Blackheath.



The foundations of a Roman villa are reported to have been found on rising ground immediately to the east of the Brighton borough boundary. Fragments of pottery and of metal implements or weapons have been unearthed.



Commendatore G. Boni's latest archaeological discovery, says a Rome correspondent of the *Tribune*, is of unusual interest and importance. Eutropius relates that on the death of the Emperor Trajan in Asia, August 11, A.D. 117, his remains were enclosed in a golden urn and placed in the column near the Basilica Ulpia. This story has been doubted by modern topographers because they were unable to find in the Trajan column any vestige of a sepulchral shrine or any staircase of access to it. Professor Boni, however, has re-examined the remains of the doorway on the left of the vestibule which gives access to the base of the column. Having removed a coating of plaster, he discovered a wall of tile-work which closed the opening of the doorway and filled up the spaces between the marble jambs. The ancient threshold was likewise exposed to view; also traces of bronze bolts and hinges, of which the sockets still remain. The marble

of the threshold is much worn away, clearly proving that the doorway must at one time have been in constant use.

Professor Boni has further established the fact of the existence of a corridor inside the base, about  $4\frac{1}{2}$  feet wide, lighted by a loop-hole on the south of the pedestal. A small mediæval barred window in the west wall leads him to believe that the stair of access to the niche which contained the urn was carried on at least to that point. The cornice of the pedestal and the mutilated base of the column bear traces of a tremendous blow,

country walks round Dorchester by the late Mr. H. J. Moule. The old borough and the delightful county of which it is the chief town abound in attractions and associations of many kinds—natural, literary, archæological, historical—and this handbook lightly indicates and briefly discusses them. Dorchester has many attractions of its own for antiquaries, and in addition it is in the near neighbourhood of those three great archæological relics—the great amphitheatre known as Maumbury Rings; the earthworks at "Poundbury," a name said to be a modern invention, for



Drawn by

MAIDEN CASTLE, NEAR DORCHESTER.

Mr. John T. Wells.

the results of which were revealed when Professor Boni removed the modern pavement, near to which he found huge sculptured fragments of the column and of the pedestal. These will be restored to their original positions.



The latest issue in the series of *Homeland Handbooks*—well printed, well illustrated, and nicely got up at the modest price of a shilling—treats of Dorchester and its surroundings. It is written by Messrs. F. R. and Sidney Heath, has a Foreword by Thomas Hardy, and also a very pleasant chapter on the

it was Pombury, or, phonetically, Pummery, of old; and the wonderful earthwork known as Maiden Castle. Of all these three remains of antiquity illustrations are given, and that of Maiden Castle, with its elaborate and labyrinthine entrenchments and fortifications, we are courteously allowed to reproduce on this page. Every visitor to the ancient town or its neighbourhood should put a copy of this useful and trustworthy little handbook in his pocket.



Bury St. Edmunds has been celebrating with considerable enthusiasm the three-hundredth



anniversary of the granting of its first and principal charter. This charter, which was inspected with much interest by many of the burgesses, fills five sheets of vellum, and is of the usual kind.

At a recent meeting of the North Staffordshire Field Club, Mr. Lynam referred to Croxden Abbey, and said that near to Croxden, and in connection therewith, a very curious little incident had occurred. One of the quarry owners at Hollington had opened up during the past year a new quarry, and the owner held the opinion that the stone for the erection of the ancient abbey came from this quarry. When he was about to open it, having removed the refuse which always got cast up at a quarry, to his utter surprise he came to a stone cross, some 7 feet long, with a shaft and cap which were quite perfect. Oddly enough, the head of the cross was shaped out, but only in a rough state, as though it had been—as, indeed, it was—left unfinished. This seemed an extraordinary thing, because there could be no doubt that this cross was some centuries old. It would puzzle, perhaps, most of them to say what the exact date of it was from the characteristics of the work itself, but it was certainly pre-Reformation. For what reason it was hidden and buried there it was exceedingly difficult to make out. The cross was now in the garden of the owner, Mr. Stephenson, at Hollington.

In March some interesting Roman remains, in the shape of two altars, were brought to light by workmen engaged in digging the foundations for a new building in the central part of Vienna. Twenty feet below the street-level the men came upon a cylindrical cavity filled with broken bricks and stones. These were cleared out, and underneath were found two small Roman votive stones in very fair preservation. Both bore inscriptions, and one of them was perfectly legible. It runs as follows: "Iovi optimo maximo Lucius Lollius Clarus pro se et suis votum libens solvit." The inscription on the second stone was partially defaced. Local archæologists welcome the find, particularly as regards the inscriptions, as these are not very numerous

among so far recovered remains of imperial Vindobona.

The Paris correspondent of the *Times* says that one of the most active of the provincial learned associations in France, the Archæological Society of Semur, is about to begin the methodical exploration of the site of the famous Gallic *oppidum* of Alesia, in Burgundy, where Vercingetorix made his last stand in circumstances of which Cæsar in his *Commentaries* gives a detailed account. The inquiry set on foot by Napoleon III. left no doubt as to the identity of the village of Alise Sainte Reine with that of the famous scene of the downfall of Gallic independence. But no serious digging had ever taken place on the plateau where the statue of Vercingetorix now dominates the Plaine des Laumes, visible to all travellers between Paris and Dijon. Sporadic finds for years past warrant the hope that the present researches will be fruitful in important results.

We note with regret the death, on April 5, of Sir Wyke Bayliss, F.S.A., aged seventy years. During the past eighteen years Sir Wyke Bayliss was President of the Royal Society of British Artists. His literary works comprise *Rex Regum: A Painter's Study of the Likeness of Christ from the Time of the Apostles to the Present Day*, and *Seven Angels of the Renaissance: the Story of Art from Cimabue to Claude*, the "Angels" or "Messengers" being Cimabue, Leonardo, Michelangelo, Titian, Raphael, Correggio, and Claude. Sir Wyke was a native of Madeley, co. Salop, became a member of the Royal Society of British Artists forty years ago, and was knighted in 1897.

The Royal Society of Antiquaries of Ireland will meet at Kilkenny on May 29 and 30. The programme includes excursions to the ruins of Kells Augustinian Priory, commonly called "The Seven Castles"; to Kilree Church, Round Tower, and Cross; Callan, where are an Augustinian Abbey and other ecclesiastical remains; and, if time permits, to Ballybur Castle. The Society will hold a Munster meeting at Killarney from June 18 to 23, when an attractive programme is assured.

The *Glasgow Herald* reports that a most interesting discovery has been made in connection with the restoration of Culross Abbey. While excavations were being made the workmen came upon an exquisitely-carved recumbent stone figure of a chieftain clad in double armour. The head, which is gone, had reclined on a richly-bound cushion. The shoulders, chest, and arms are encased in plate armour. There is a cape of chain-mail covering the shoulders and upper part of the breast. Over the heart is carved the top rigging of a ship, with a cross at the head of the mainmast, from which a pennant is flying. Over the right thigh there is a full-rigged ship of Roman build, having the head of a dragon for a figure-head; it has also a cross at its mainmast and flies a pennant. An ornamental belt surrounds the loins, and to this a sword is attached. All that remains of the sword is the roped hilt and richly-carved guard. The workmanship is almost as perfect as when it left the sculptor's hands.



In the *Nuova Antologia* Professor Dall'Osso, Inspector of the National Museum at Naples, gives particulars of a remarkable fresco which has been revealed by the recent excavations at Pompeii. The subject is "The Birth of Rome," and it is divided into four scenes, representing four moments in the great drama. The first scene takes place in heaven. In the left-hand corner Helios, in his chariot, rises on the horizon; in the centre is Mars, in golden armour, with a lance in his right hand. The second scene represents the house of the King of Alba; on the right a little hill, on which Rhea Silvia, daughter of Numitor, lies sleeping, and on the left the temple of the priests of Mars. The third shows the punishment, by drowning, of Rhea Silvia, who, though a vestal virgin, yielded to Mars, and became the mother of Romulus and Remus. And the fourth reproduces the course of the Tiber, near which Mercury points out the Twins, suckled by the wolf, to the shepherd Faustulus. Various points of technique and style in the picture show that it belongs rather to the archaic Greek than to the Hellenistic period, such as the red flesh

colour for the men, and white for the women; and the representation of successive moments of the same fact in consecutive zones, these recalling the pictures of the fourth century, which were reflected in the Græco-Italic vase paintings.

In all the details of the picture it is the early phase of the myth, and the Homeric type of god, that is presented; and from this, and also from all the technical details, Professor Dall'Osso concludes that the picture in question is not an original composition, but a replica belonging to the second half of the fourth century, and made from some Greek painting. In this he is supported by the latest German historical criticism, which tends to prove that the myth of Romulus, like that of Æneas, originated in Campania, and is a Græco-Italic invention, which, after the Roman domination, was extended to South Italy, in order to glorify the victors, by adapting to the story of the origin of Rome the fables relating to the dominant families of Greece and Asia.

Professor Dall'Osso considers the picture to be one of extraordinary importance, since it supplies a link which is missing in literary tradition, and gives the form of the myth in its first period of elaboration in Campania, before its introduction into the history of Rome and the national poetry of Italy.



Among recent newspaper antiquarian articles of interest we may note a charmingly illustrated contribution on "Old-Time Entrances," in *Country Life*, April 14; "Early Horses and Horsemen," by Andrew Lang, in the *Morning Post*, April 6; "Nottingham Alabaster" (illustrated), by William Stevenson, in the *Nottingham Guardian*, March 30; and a series of articles by Harry Speight on "Roman Roads near Bingley," in the *Yorkshire Post*.



The pageant to be held at Warwick in the first week of July is expected to be a stately and splendid historical spectacle. As prepared under the direction of Mr. L. N. Parker, the dramatist who was responsible for the very successful Sherborne pageant last year,

it will represent in dramatic form nearly 1,700 years of the town's history. This is set forth, we are told, in verse and text of a most direct kind, and is embellished with choruses, songs, dances, marches, and every legitimate spectacular adjunct. The beautiful lawn in front of Warwick Castle conservatory will be the arena, and Shakespeare's Avon will be utilized for Queen Elizabeth's State barge in one of the most splendid episodes of the pageant. For months past the ladies of Warwick have been engaged in preparing historical costumes, etc., designed from contemporary records, and, when July arrives, the citizens of the town, their wives, their children, and their friends will join in a simple and reverent representation of the eleven great episodes which have been chosen for production. It is expected that nearly 2,000 performers will take part in the pageant.

A striking scene will be the "trial" and execution of Piers Gaveston, Edward II.'s favourite, by eight angry earls, and vying with this episode in interest will be the story of the quarrel between the "King Maker" and Edward IV. as told by Shakespeare. A little-known but very remarkable fact will next be illustrated—viz., the proclamation of Lady Jane Grey as Queen at Warwick in 1553. Then, following on a very amusing civic spectacle, Queen Elizabeth will arrive in her State coach, with outriders in crimson, and be received with great ceremony by her favourite, Robert Dudley, Earl of Leicester. Nearly 1,000 performers will be on the arena at this point, and the episode will reach its climax when the figure of Shakespeare himself, in a quite unique situation, is introduced. The last episode, in which William III. restores Warwick after the great fire of 1694, will prepare the way for a magnificent final tableau, in which the whole of the performers will take part, as well as figures representing the fourteen young Warwicks (in America, Canada, and Queensland, Australia) grouped round a stately figure impersonating the mother town.



## The Carvings at Barfreston Church.

BY THE REV. ARTHUR H. COLLINS, B.A.



HE typical Norman church contains in a marked degree the charm of life and instructiveness. The artist who built it had not, as our modern architect too often has, a dead plan in his mind, prosaic in its exactness and meaningless in its detail. There were traditions which his work had to follow somewhat—traditions of style, and traditions of ornament—but beside all these there would be room for the impress of an imaginative mind.

The little Kentish church of Barfreston rises above convention, even that delightful form of it which is to be found in the mediæval books of animals, the *Bestiaries*. The artist has known his *Bestiary*, and has decided to "go one better." He has determined to carve but few of that score of animals of whose fabulous habits these books tell us, with the moral and spiritual lessons which they taught. He will have bears. Yes; but his bears shall play harps, besides rifling in the orthodox manner the hive of its sweet contents. He will have dragons; but they won't, like those in the *Bestiaries*, flee from the panther's sweet breath, or devour the elephant's young. His dragons must have two bodies and one head, and for once be engaged in the harmless occupation of gnawing a piece of foliage. The country-folk have, of course, their tale to account for these strange animals at Barfreston, which are carved in profusion round the north and south doorways, or act as corbels to support the roof.

We are told that the great man of these parts was a hunter, who, on recovering from some accident, resolved to build a church and to kill no more. The beasts rejoice at his decision. Hares, apes, and bears in lively chorus tune their instruments of music. How can the hunter better illustrate his change of life than by carving them, thus occupied, upon his church? Unfortunately for this tradition, animal musicians are found at Kilpeck, in Herefordshire, and on other

Norman churches; and the soft-hearted hunter will not account for them all. But the country-folk must have the credit for correctness in at least one detail. When they say that the date of the church is c. 1180, they cannot be far from the truth. The profusion of ornament proves the later Norman. Some of the windows are slightly pointed instead of round-headed. The mouldings contain at times a near approach to the "dog tooth" common in the thirteenth century.

It is by the animal carvings that the

lions which contain other figures! Two angels support the vesica which surrounds Christ; but there is not much space for them. Room must be found for human heads, among them those of a King and Queen; and for angels on either side, who, with scrolls in their hands, praise the Saviour in heaven's eternal song. But why those curious animal figures on a level with the Saviour's feet—the sphinxes, the mermaid, the griffin passant? Ah, these beasts were in league with the Evil One! The devil is wily; like the tuneful sirens of the *Odyssey*,



BARFRESTON CHURCH FROM THE SOUTH-EAST.

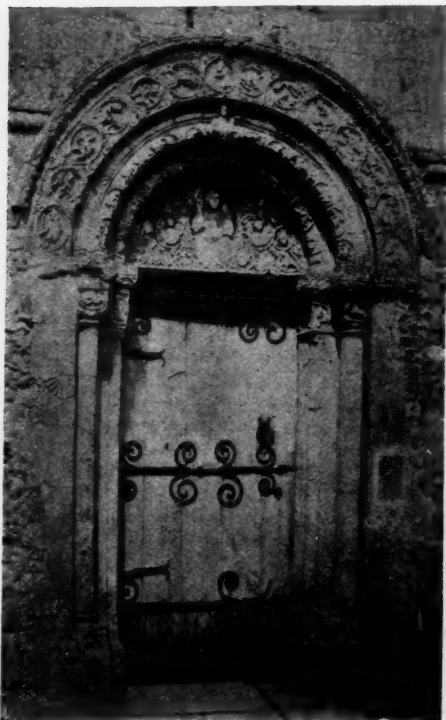
visitor will best remember Barfreston, especially if he knows the tradition of the country-side. But there are carvings which have no reference to animal life. Examine and admire the tympanum of the south door. Our Lord, the Door of the sheepfold of the Church, is seated in glory; His left hand holds a book; His right is upraised in blessing; while the manner in which His raiment is tucked in under the girdle and folded over may be clearly seen. The absence of a nimbus is most unusual.

With what originality and skill the foliage on either side is made to twine into medal-

he can lure the traveller to his destruction. But, beside deceit, he has force. His temptations have not always the subtle voluptuous charm of the voices which sorely tried even Odysseus, the much-travelled. He comes with impetuous force to carry the soul away, an unwilling captive. Violence is one, at least, of his characteristics. That little griffin in the right-hand corner may look harmless enough, but the Bestiaries say that he has sufficient strength to carry away a live ox at one swoop. Let us think of the griffin as symbolic of the devil's strength. This quartette of evil creatures is at Christ's feet, not



being trampled upon, indeed, as the serpent is sometimes, but whole and unharmed in their own medallions, and Christ has achieved His victory over them.

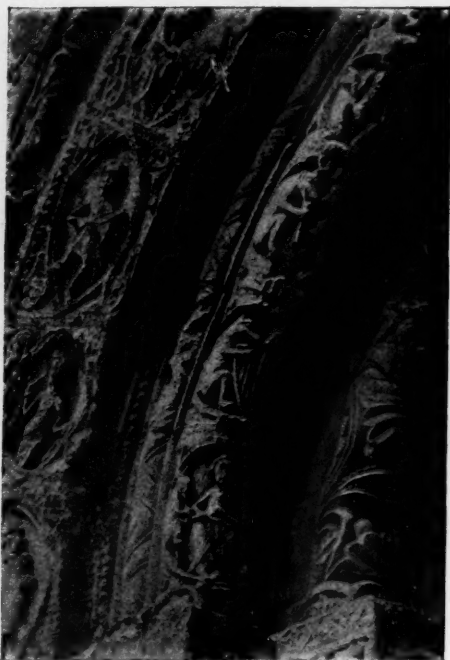


BARFRESTON CHURCH: SOUTH DOOR.

Around this singular tympanum are mouldings no less curious. We can, perhaps, disentangle the fresh open-air life of the twelfth-century gentleman from these sculptures. Mr. Barfreston is warlike. Two medallions represent him as a warrior, with helmet, sword, and (in one case) a bossy shield with convex exterior, all ready for battle. When he returns from war he practises the arts of peace. See how well he sits his horse; see how his two hounds chase a hare which has just "doubled," and is getting well away! Mark him as an archer, though the object of his aim is not sculptured for want of room! He is not free, either, from the shafts of an archer surer than himself. Cupid causes

him to make one choice, if not more. Mr. Barfreston can play his fiddle, too; but, alas! like the itinerant musician of his and later days, he is a thirsty individual. We see him drawing a very good quart of ale from the cask: that is the subject of one medallion. But he can dig his field (or is that his servant with the broad-brimmed hat breaking up the soil?) And he can do other things, too, but we cannot always make out what he is doing.

On the whole, the carvings seem to be a rather heterogeneous collection. One panel contains a female figure holding a plant in each hand. This we suspect to be, like the similar leaden figure on the font of Brookland, a representation of the month of April.



BARFRESTON CHURCH: MOULDINGS FROM SOUTH DOOR.

On the extreme right of the door, just above the armed warrior, is a long-haired figure tearing open the jaws of a lion. Is this Samson the Nazarite, or David, the more popular hero of the Middle Ages?

Barfreston is quite a book; but it is a book which cannot be skimmed; it must be pondered over. What all these animals are we cannot tell, so that we



BARFRESTON CHURCH: MOULDINGS FROM SOUTH DOOR.

cannot hope to know of what they are symbolic. They seem to be bears and hares most of them. Is that a bear which is seated on its haunches, playing the harp, while someone turns a somersault? And why does the fellow turn a somersault? It may be a representation of some local mountebank who was famous for his contortions; or perhaps the bear which used to be led about by its master to perform by the roadside has now turned the tables upon him. That is not unlikely. The goose upon some of our Christmas cards, which prepares to dine off a small boy by way of a change, has many parallels in the Middle Ages. However that may be, this one panel has been a continual puzzle to antiquaries. One expert has suggested that the attitude of the figure—which

he takes for a woman—is symbolic of vice and worldliness; while another thinks that these animal musicians of Norman churches are satires on the character (which was bad) of the strolling musicians of the time.

Our artist is rather fond, through some reminiscence, it may be, of classical tradition, of sculpturing animals with an insufficiency of heads to go round. On the capitals of the north door are two dragon bodies with one head, and two headless women in a kneeling position. With one hand each woman clutches a big head which stands between them; with the other they hold up a heel. On the south door we find heads again. In one place a centaur and a dragon struggle for possession; in another a dragon and a lion.

The architect has a passion for these



BARFRESTON CHURCH: DRAGON ON NORTH DOOR.

single heads, which he pictures under various conditions, just as his imagination suggests.

The north and south doors are the two most interesting features of the church; but

there are many grotesque and hideous heads just under the roof.

The east end, which contains a fine Norman wheel window, and some sculptured symbols of the Evangelists, is adorned by two lions that project far outwards, seeming to be on guard: Lions mean much in Christian symbolism. There is a story that they keep their eyes open while they sleep, so that nothing can escape their attention. They are thus protectors of the church in a way similar to, if less practical than, the watch-dogs, which, until a few score years ago, were let loose for the protection of Rouen Cathedral.

Within and without, Barfreton is a gem. The sculptures are almost unique. The church is in good condition. The restoration carried out in the forties was conservative. Let anyone who is in the neighbourhood of Dover or Canterbury profit by a visit to this beautiful church.



### Picts and Pets.

By W. C. MACKENZIE, F.S.A. SCOT.

**T**HE origin of the elusive people known as the Picts has been a standing source of disputation between Scottish antiquaries of the past. Nowadays we hear little about the "Pictish controversy," though its echoes are still faintly discerned in philological or ethnological essays on ancient Scotland. Antiquarian research is now conducted in a calmer and more scientific spirit than formerly, and less robust methods of controversy hold the field. Our ancestors had sometimes a weakness for reversing the only sound process of argument—they were apt to form their conclusions first, and seek their data afterwards. Thus, the respective supporters of the Celtic and Teutonic origin of the Picts were not always too scrupulous in the means by which they sought to discredit their adversaries and buttress their own views. They wrangled over a word, and worried the unfortunate thing like a dog worries a bone.

Each deduced his own meaning from it, and ridiculed the possibility of a contrary deduction. "It has Goth written all over it," said one. "Not at all," said another; "nothing can be clearer than its Celtic root." And even the Celts were divided into the Cymric and the Gaelic champions; literally, they had to mind their p's and q's.

Out of all this tangle of dispute only one fact has clearly emerged, and that is the impossibility, in the present state of our knowledge, of classifying with any certainty the mysterious Picts, either with the Celtic or with the Teutonic elements of which the Scottish nation is mainly composed. Modern antiquaries have a tendency to reject both hypotheses, and to regard the Picts as distinct alike from Celts or Teutons; but the suggestion, in accordance with the cautious spirit of the age, is tentative, and no antiquary cares to commit himself to a categorical statement like his combative predecessors. The language of the Picts continues to be a sealed book, and, in view of the fact that the number of words known to us as indisputably belonging to that vocabulary can probably be counted on the fingers of one hand, it is certainly the wiser course not to dogmatize.

The physical appearance of the Picts, however, is less open to conjecture, for the evidence on the whole favours the view that they were identical, or cognate, with the Caledonians, a name the origin of which, despite various guesses, is still uncertain. The Picts, there is little reason to doubt, derived their name from the Roman *Picti*, or painted people, though even this conclusion has been disputed. But there is no doubt at all that the Caledonians were big fair men, and it follows that these were the physical characteristics of the Picts if, as most authorities suppose, the two were identical or kindred. But the curious fact is that the traditions of the peasantry of Scotland generally, if not invariably, describe the Picts, or Pechts, as a small dark race; and the "Picts' houses," or subterranean dwellings, scattered throughout the country, plainly show by their structure that they were the habitations of a people considerably below the average height at the present day. No satisfactory attempt has yet been made to reconcile these conflicting factors in solving the Pictish



problem. And the object of this paper is to show that an explanation of the seeming anomaly is not impossible.

This explanation rests upon a simple assumption—viz., the existence in these islands, at a remote period, of a small-statured dark race, who have been confused by tradition with the historic Picts. The confusion appears to have arisen through a similarity of names. For the short dark men of tradition were the *Peti* or *Pets*, a name sufficiently akin to that of the Picts to render intelligible the merging of the former in the latter. Apparently the name *Peti* has a common origin with our word "petty" and the French *petit*, the root of which is in dispute, though some authorities associate both words with the Wallachian *pitic*, a dwarf. Conclusions based upon philological grounds are notoriously open to suspicion, but in this case there appears to be a sound basis for the belief that the word *Peti* or *Pets* simply denotes a small or dwarfish people.

In the Book of Deer, a Gaelic manuscript which is supposed to have been written in the twelfth century, there are references to grants of land to the monastery of Deer, some of the names of which are of non-Gaelic origin. The words "Pit" and "Pett," which occur in several instances, belong to this category, and inferentially relate to the *Peti*, or dwarfish people. But until the fifteenth century, there is no clear statement about the existence of this mysterious race.

In the reign of James II. of Scotland, Bishop Thomas Tulloch was entrusted by Eric, King of Norway, Denmark, and Sweden, with the administration of the Orkneys, and during his term of office was charged with the duty of searching the archives at his disposal, with the view of investigating the rights of William Sinclair to the Earldom of Orkney. The result was an elaborate antiquarian treatise, compiled by the Bishop with the assistance of his clergy, from authentic records. In this treatise, the statement is made that when Harald Fairhair came to the Orkneys in the ninth century, on a punitive expedition, he found that the natives of those isles were the *Peti* and the *Papa*, both of whom (after the old Norse manner) he utterly destroyed. The *Papa* were probably Christian Picts, followers of the *papa*, or

priests. But who were the *Peti*? The description given of them is that they were "only a little exceeding pigmies in stature, and worked wonderfully in the construction of their cities evening and morning, but in mid-day, being quite destitute of strength, they hid themselves through fear in little houses underground." And the further statement is made that the islands were not known (locally) by the name of Orkadie or Orkneys, but were called "the land of the *Pets*."

All this is corroborated by the fact that, in the Norse Sagas, the Pentland Firth was invariably called the Petland Fiord. The modifications which this name has undergone afford a good illustration of the gradual confusion of the *Pets* with the Picts. The oldest name of the firth on record is, beyond doubt, "Petland." In the sixteenth century it appears as "Pechtland." In the two succeeding centuries it is called "Pightland." And in later times some writers have boldly written it as "Pictland." The modern name, with an intrusive *n*, is a reversion to the original form, but the intrusion has served to conceal its true significance. In precisely the same manner, the *Pets*, still remembered by tradition as the little dark men, became known as the Pechts, and were in course of time identified with the Picts, and their subterranean abodes known as "Picts' houses," instead of "Pets' houses."

It may fairly be urged that, if these little men once inhabited this country, there should be some traces of them in modern times. In a description of the Highlands in 1750, the writer makes the assertion that more than half the inhabitants of Caithness were "of a low dwarfish stature, whom a stranger would hardly believe to be inhabitants of Great Britain." The author of the MS., failing to grasp the ethnological significance of this circumstance, attributes the low stature to the oppressive rule of their superiors, calmly ignoring the fact that their neighbours, labouring under a similar state of oppression, were big, strong men. That the dwarfish people so described were the representatives of the ancient dwellers along the shores of the Petland Firth is a very reasonable assumption. And it is a curious circumstance that at the present day the small dark men

of Scotland are chiefly to be found in those districts—such as the Orkneys and the Outer Hebrides—in which the so-called Picts' houses and Pictish brochs and semi-brochs abound.

The clear inference is that the Pets were driven North by their relatively big successors until they reached the remote isles, where they made their last stand against their aggressive supplanters; and at the present day the relics of their occupation are to be seen in the archaic structures which puzzle antiquaries, and the sprinkling of short dark people who interest ethnologists.

The traditions about the Pets, or pigmies, of prehistoric times are more clearly defined in those distant isles than elsewhere in Scotland. Off the Butt of Lewis there is an islet named Luchruban, which ancient geographers and historians called the Isle of Pigmies. The present writer rediscovered the islet recently, when a subterranean or semi-subterranean structure, composed of two chambers, was brought to light. The modern name of the islet is that given to the semi-mythical diminutive people of Irish legend. The local tradition about the ancient dwellers on Luchruban is a curious complement of Bishop Tulloch's authentic statement about Harald Fairhair's destruction of the *Peti* in the Orkneys, more especially in view of the fact that the Norse King is known to have extended his conquests to the Hebrides. The "pigmies," according to the tradition in Lewis, were said to be "Spaniards," and were routed by "big yellow men," a description which tallies with the physical characteristics of the Norsemen, though the tradition asserts that the big men came from Argyll (? Dalriada), and were followed by the Norwegians. The little men, it is further stated, "lived on buffaloes, which they killed by throwing sharp-pointed knives at them." The so-called "pigmies" of this tradition were beyond doubt the same people as Bishop Tulloch's *Peti*.

There are good grounds for believing that the Pets possessed close racial affinities with the modern Lapps, if, indeed, the latter are not their lineal descendants, which is by no means improbable. Apart from physical resemblances, strong arguments could be advanced in support of this view, one of the

most striking of which is the similarity between the huts of the Lapps and the archaic structures which were clearly the dwellings of the ancient Pets. But there are, if anything, still more cogent arguments in favour of the opinion that the innumerable stories about fairies, elves, and brownies current among the peasantry of these islands have their foundation in dim memories, perpetuated by tradition, of the mysterious little men endowed with flesh and blood like ordinary mortals, who had their dwellings, or hiding-places, in underground chambers.

Tradition has invariably a basis of fact for its most incredible stories, though in process of time fact and fiction become so blended as to be indistinguishable. It is impossible in the space of a short article, to show in detail the numerous points at which fairy lore and traditional "pigmy" stories meet. The euhemeristic theory as applied to fairies is not a new one. The late Mr. J. F. Campbell, of Islay, was one of the first in this country to suggest its reasonableness, and in recent years Mr. David MacRitchie and others have elaborated it convincingly. According to this theory, "the little people," as the fairies are popularly called, are simply the dwarfish race of prehistoric times, spiritualized by the credulous imagination of an ignorant and superstitious peasantry, to whom the stories handed down by tradition concerning a race of undersized mortals have become actualities impinging upon their own lives.

Thus, the fairy halls in the bowels of the earth are but the underground dwellings of the Pets; the fairy hillocks, the green domed roofs of those structures; the kidnapping of mortals into fairyland, the capture by Pets of their hereditary enemies; the uncanny character of the fairies but a recollection of the wizardry of the Pets (the Lapps have the same reputation to the present day); and the occasional mating of the fairies with mortals, the suggestion of an exogamous tendency among the Pets. Some Irish writers state that the fairies in Ireland were originally a mortal race of hill-dwellers, and an ancient Irish tract, written in the style of a dialogue between St. Patrick and Caoilte MacRonain, informs us that there were many places in Ireland where the Tuatha de Danaan (a race

once supreme in that country) were supposed to live as fairies, with corporal forms, but endowed with immortality.

It seems like ruthless sacrilege to bring our old friends the fairies down to the level of ordinary mortals, but the cumulative evidence in support of that view is too strong to be explained away. No one who has studied the origins of popular superstitions can fail to observe the various gradations by which, in process of time, certain phenomena have become invested with a significance foreign to their nature; and no one who studies fairy lore with the view of tracing its inception can refuse his assent to the reasonableness of the euhemerist's claims.



### The Hertfordshire County Council and the Ancient Monuments Protection Acts, 1882 and 1900.

BY W. B. GERISH,

Hon. Secretary of the East Herts Archaeological  
Society.

**I**N May, 1905, the attention of the East Herts Archaeological Society was called to the condition of two of the chief monuments of antiquity in Hertfordshire, and as a result it was resolved to petition the Hertfordshire County Council to undertake the guardianship and preservation of the ancient monuments generally in the county, under Clause 2 of the Act of 1900, which gives them this power. This memorial, supported as it was by influential members of the society on the County Council, was favourably received by that body, who at the October meeting recommended that it be referred to the Finance Committee to consider and report as to what monuments there were in the county of which it was desirable the County Council should become guardians.

This recommendation was unanimously adopted, and the Clerk to the Council thereupon asked the society to schedule the

specific monuments it was suggested should be taken over, and to ascertain the conditions under which they would be transferred from their present owners or guardians. This inquiry naturally occupied some little time, and as the procedure and result is interesting to antiquaries generally, it seems desirable to deal with it somewhat fully, and also to briefly describe the antiquities themselves.

The monuments first scheduled were :

1. The Eleanor Cross at Waltham.
2. The Cave at Royston.
3. Remains of the Priory at King's Langley.
4. Base of the Village Cross at Kelshall, to which was afterwards added—
5. The "Six Hills" at Stevenage.

The following is a concise description of each, with the replies of the owners or guardians, and the society's comments thereon :

*The Eleanor Cross at Waltham.*—This was erected about 1294 by Edward I. as a memorial to Queen Eleanor, who died November 28, 1290. Twelve crosses in all were erected at the places where the corpse rested on its journey from Lincoln to Westminster, three only of which remain—viz., Geddington, Northampton, and Waltham, the first named being the finest example, as it has *entirely escaped restoration*. That at Waltham suffered much from injudicious restoration in 1833-1834, which was demonstrated by it being found necessary to remove nearly all the new stone used at this period when the larger scheme of restoration was undertaken in 1885-1892.

The unfortunate effect of this latter scheme, doubtless carried out with great skill and the best intentions, has been to modernize the old work to such an extent that visitors have been heard to inquire which is the old and which the modern work. The mistake—a common one in restorations—was in *reconstructing* the missing portions. What should have been done was to have replaced the decayed stone in facsimile, and nothing more. But it is useless to waste vain regrets over what is now merely history. Little, if anything, apparently has been attempted since 1889, with the result that dirt has lodged in the niches and crevices to such an

extent that grass was growing in the former during the past year.

The society found some difficulty in ascertaining in whom the ownership of the cross was vested, as the question had never previously been raised. It would seem that the guardians must be the District Council, who at the time of the last restoration contributed towards the cost of the stone steps. Upon being approached they agreed to transfer any rights they might possess in the structure to the County Council upon the latter agreeing to preserve and maintain it.

*The Cave at Royston.*—This remarkable chamber, hewn out of the chalk, is believed to have been first excavated in the pre-Roman period. It is a circular apartment, its greatest height being about 25 feet and its diameter about 17 feet. The sides are covered with effigies cut out of the chalk, representing saints, kings, queens, knights, and others, together with symbols, all of which, it may be assumed, were carved before 1300. It was rediscovered by accident in 1742, while excavating for the foundation of a post in the roadway. Access to it is gained by a passage cut through the chalk, gradually sloping down to the cave floor, the entrance being up a gateway by the side of a bootmaker's shop. A toll of one shilling is levied for viewing it. The ownership is apparently vested in the trustees of William Lee's Charity, who own the shop; but it is not clear that they have any title to it other than a possessory one, as the cave itself is partly under the road and partly under *footway on the opposite side of the street*.

The sculptured figures are, and have been for some time past, suffering from the moisture which percolates through, particularly after heavy rains. The trustees, to give them due credit, are anxious to remedy this, and have asked for suggestions from the society to this end. It was pointed out that it is useless to apply any preservative coating to the figures until the percolation is arrested. The only satisfactory method to prevent the ingress of surface water is to cover the road and paths above the cave, and for, say, 10 or 12 feet beyond, with 6 inches of concrete, having a slightly convex surface. In view of the fact that the County Council are owners of the road, and the cost would be

somewhat heavy, the society has suggested to the trustees that they reconsider their refusal to transfer the custody of the cave to the Council. Should they again decline, and, as seems probable, state they are unable on the ground of expense to undertake the work of concreting, the society intend to suggest to the Council that they exercise their powers (under the Act of 1900 before referred to, which permits them "to contribute towards the cost of preserving and maintaining any monument, whether or no they have become guardians or purchasers"), and pay a portion of the cost of the work.

*Remains of the Priory at King's Langley.*

—The priory was founded in 1308 for Friars Preachers of the Dominican Order. Edward II. was a very generous benefactor, in fact so liberally was the house endowed that at the suppression Langley Priory, it is stated, was the wealthiest community of the Order in England. Mary tried to restore the old buildings to their former use, and in 1557 established therein a community of nuns, but they were promptly evicted by Elizabeth in the first year of her reign. Edward Grimston, who obtained the lease of the site according to Cussans (*History of Herts*, vol. ii., p. 196), pulled down the monastic buildings and demolished the priory church. Cussans, however, is not always accurate, as he terms the structure in existence part of the *palace* (previously existing in the parish), which is certainly an error.

The building now occupied as a cottage and storage place is said to be the remains of cloisters with dormitory above, but this is doubtful. It is supposed to be part of the buildings restored to their former use in Queen Mary's reign, and is vulgarly known as "King John's Bakehouse." The writer is carefully investigating the subject this summer, and hopes to present the *Antiquary* with the result in the autumn.

The owner of the priory estate is a lady residing in the village. To the society's proposal that she might be willing to dispose of the building to the County Council, she stated that, situated as it was in the middle of the property, such a proposal could not be entertained. She also mentioned that the roof had been partly retiled last year, and



that the remainder would shortly be attended to, but any suggestions for reparation to the other portions would be welcome. Under these circumstances, recognising that the building is in good hands, the society suggested to the Council that this monument be removed from the list. Arrangements will be made by the executive of the society to visit the building in the spring in company with the owner, when suggestions for essential repairs can be discussed.

*The "Six Hills" at Stevenage.*—These are situated by the side of the main road at the entrance to the town coming from Hertford. They are supposed to be either Roman or Danish tumuli, but our highest local authority, Sir John Evans, considers them to be Roman. They are conical in shape, with flat tops, about 11 feet high, with a diameter of 55 feet. The second and fourth have been opened—the former in 1741, when fragments of wood and iron were discovered, and the latter at a comparatively recent period, when nothing was found therein. That they should be explored in a scientific manner is most desirable, but in the meantime care should be taken that they are not wantonly damaged. Within living memory the trenches and raised banks which surrounded two of them have been demolished, and owing to the mounds being used as a playground for the children, the turf has been destroyed and the surroundings littered with refuse, while during the past 150 years the hills themselves have been reduced in height some 4 feet. The result of the society's appeal to the District Council elicited the statement that "they were as much interested in the preservation of these monuments as any other authority could be, that they were quite alive to the responsibilities referred to," and "that they did not propose to transfer them to the County Council." They also stated that the hills were vested in them by grant from the Ecclesiastical Commissioners, with certain covenants for their preservation. The terms upon which this transfer was made are unknown, but the society hopes to ascertain them before long. As it seemed useless to further urge that the maintenance of such relics might be rightly a charge upon the whole county, the society decided to request

the District Council to renew the turf where worn off, keep the hills and their surroundings free from litter, and enclose them within unclimbable iron railings. It is understood that these suggestions will receive attention.

*The Base of the Village Cross at Kelshall.*—This has been lying for a long time by the side of a pond in the Sandon Road, not far from the church. It still possesses remains of ornamental moulding, and contains the socket from whence the shaft arose. An application by the society to the Ashwell



THE VILLAGE CROSS, KELSHALL (CONJECTURALLY RESTORED).

Drawn by G. Aylott.

District Council with reference to its preservation was presumably not considered, as no reply was vouchsafed to it. The society now proposed to the County Council that, as no owner could be found, it was within their powers to remove the base from its present unsuitable position, and fix it on a foundation of flint or brick upon the triangular green in the centre of the village, at the same time erecting an unclimbable railing around to save it from further injury.

The County Council at their January

meeting this year agreed to take over and maintain the Eleanor Cross at Waltham, and instructed the surveyor to report upon the remains of the Kelshall Cross. They did not propose to take any steps with reference to the cave at Royston or the priory at King's Langley, and no allusion was made to the "Six Hills" at Stevenage. The society had also urged upon the consideration of the Council the necessity for the appointment of an honorary inspector of ancient monuments for Hertfordshire, who could from time to time approach the owners and guardians of antiquities, and suggest steps that should be taken with reference to their preservation. Unfortunately this suggestion was apparently not dealt with, but it will not be lost sight of by the society, and will be brought up again at no distant period.

Hertfordshire, it is understood, is the only county which has up to the present availed itself of the permissive Act of 1900. But there is no reason why every county should not do so, and it rests with the archaeological societies to approach their respective County Councils with this object.



### The Ornaments of a Bishop's Chapel.

BY THE REV. JAMES WILSON, LITT.D.



WHEN we speak of a Bishop's Chapel, the phrase is not to be understood in the modern sense of an edifice of bricks and mortar attached to the episcopal residence, and used for domestic and diocesan purposes as a consecrated building. In its technical meaning a parish priest, as well as a Bishop, had a "chapel" which represented the sacred apparatus, such as vestments, ornaments, books, and jewels necessary for the performance of divine service. The obligation to provide these ecclesiastical instruments was well ascertained. In appropriate churches, when the rector or vicar was responsible for such provision, the obligation was duly set out in the deed of taxation or ordination of the vicarage. In most cases the parishioners were accustomed to provide the "chapel" for the

priest. To prevent disputes, statutes or constitutions were made in the provincial and diocesan synods for the regulation of such matters.\* There is little doubt that, when the burden rested on the parishioners, the official apparatus used in the church service belonged to the parish, and was handed on from one incumbent to another. By the same analogy a Bishop's chapel represented the various adjuncts for the canonical exercise of the episcopal office. For example, Bishop Edward Storey, of Carlisle, hired a horse in 1470 for the carriage of his "chapel" to Penrith, where he celebrated his diocesan synod.† As it was at one time a debatable point whether the chapel was the property of the individual Bishop or of the diocese, the matter was referred to the King's Courts for decision.

In a discussion of this nature it will be more convenient to trace the usages of one diocese only, inasmuch as local custom had much to do in the determination of ritual observances, and it was not uncommon for neighbouring prelates to follow different traditions. At all events, it was the case of a Bishop of Carlisle which set at rest the dispute about the ownership of the episcopal chapel, and furnished a precedent on which ecclesiastical judgments were afterwards based. It was declared in the Bishop of Carlisle's case in 21 Edward III., and accepted by Lord Coke as good law that, although other chattels belonged to the executors of the deceased, and should not go in succession, yet the ornaments of the chapel of a preceding Bishop remained for the use of his successor.‡ In other words, the pontifical apparatus of a Bishop was the property of the diocese as much as the furniture and ornaments of a parish church belonged to the parishioners.

Before the legal judgment of 1347 it was

\* See an example of these constitutions for the provinces of York and Canterbury printed by Mr. Peacock in *English Church Furniture*, pp. 175-179, from Cotton MS., Cleopatra, D. iii. 191.

† An entry in Bishop Storey's accounts for that year is as follows: "iiiij<sup>d</sup>. solutis pro j equo conducto pro cariagio capelle et stuffure domini usque Penreth ad sinodum ibidem celebratam."

‡ Gibson, *Corpus Juris Eccles. Ang.* (ed. 1713), i. 195; Phillimore, *Ecclesiastical Law* (ed. 1873), i. 165; Burn, *Ecclesiastical Law* (ed. Phillimore), i. 285, 286.

customary in the Diocese of Carlisle for the ornaments of the Bishop's chapel to go in succession. One of the first acts of a new Bishop was to inquire after the custody of these "ornaments" and to acknowledge their formal receipt. As a rule, the custodian was the keeper of the spiritualities during the vacancy of the see, or somebody appointed by him. We have an instance of the surrender of the ornaments as early as 1325, when the prior and convent of Carlisle handed over to John de Rosse, the incoming Bishop, the vestments and possessions of the diocesan chapel, the receipt of which was recorded among the acts of that prelate. The ornaments enumerated in this schedule must be taken as indicating the minimum of episcopal equipment, for the diocese was very poor, and the Bishops were in an almost chronic condition of debt owing to their losses by Scottish incursions. It is declared in the indenture of receipt that Bishop Rosse had in due course received from the sub-prior and convent of the church of Carlisle, the prior of the same being dead, at the hands of Walter of York, the sacrist, the underwritten vestments and other matters: One red chasuble of samyt with tunic and dalmatic of red sindon of the same suit (*eiusdem secte*), and with an alb having orfrays with the arms of the King and the Earl of Lincoln; also one tunic and dalmatic of red sindon for the deacon and subdeacon; also one chasuble with tunic and dalmatic of baudekyn of one suit, with alb, stole, maniple, and accompaniments stitched with silk; also two other albs with accompaniments for the deacon and subdeacon; also one chasuble for daily use; also one cope of red samyt with morse; also two copes of saffron colour; also two altar-palls with embroidered orfrays, and a third without orfrays; also one whole baudekyn for a frontal; also one missal without Gospels and Epistles; also one other book of Gospels and Epistles; also one pontifical; also two graduals; also one silver gilt chalice; also two silver cruets; also one pastoral staff with head of silver and gilt; also one gemmed mitre, and one other plain; also one pair of gloves with one pontifical ring; also one thurible of silver and gilt; also one super-altar; also one chrismatory of silver; also

one little book for the confirmation of children, with one stole and two chests."\* In this inventory of the ornaments of the Bishop's chapel, not by any means rich or elaborate, there are some noteworthy omissions which will be mentioned presently.

After the decision in the courts to which reference has been made, that the ornaments of the chapel belonged to the diocese, a similar delivery took place when Bishop Welton succeeded to the bishopric in 1353, though a schedule of the ornaments has not been preserved. The Bishop constituted John de Welton his proctor, to demand and receive in his name, from the prior and convent, the episcopal chapel of Carlisle (*capellam episcopalem Karleolensem*) with all the ornaments, books, utensils, and other things belonging to the said chapel and the exercise of the pastoral office; also all the registers, and the acts, rolls, and other memoranda of his predecessors belonging to the said registers; and, further, to do and carry out all things necessary and convenient in the premises.† Though no registers or evidences are enumerated in the list of diocesan perquisites delivered to Bishop Rosse, it should not be overlooked that Bishop Welton caused them to be classified with the ornaments of the chapel as the property of the see. It cannot be doubted that the diocesan registers were reckoned among the ornaments of the chapel that went in succession, and that their custody, during the voidance of the see, passed into the hands of the keeper of the spiritualities. On May 16, 1468, Archbishop Neville appointed the prior of Carlisle and two others to act as vicars-general during the vacancy caused by the death of Bishop Le Scrope, and on a subsequent date he ordered them to surrender the registers to Bishop Storey.‡ But in none of the mediæval inventories of the ornaments of the Bishop's chapel in the northern diocese has there been met with a single allusion to candelabra or candlesticks for use on the altar or in procession. The same remark may be applied to this class of ornament in the parish churches. It is not till we reach the sixteenth century that we find

\* Reg. of Bishop Rosse of Carlisle, MS., f. 269.

† Reg. of Bishop Welton of Carlisle, MS., f. 105.

‡ *Testamenta Eboracensia* (Surtees Society), iii. 169.



the existence of candlesticks established in the inventories of the dissolved chantries, and of the church goods exposed for sale.

It can scarcely be suggested that sacred images were likely to rank among the ornaments necessary for the discharge of a Bishop's functions. Nor have they been found in use in that capacity. Their purpose was altogether devotional, and therefore more suitable for private use than public acts. The statue of the Blessed Virgin was once a conspicuous object among the ornaments of Carlisle Cathedral. In 1451 an indulgence was procured to aid the canons in purchasing her image, which was covered with plates of silver overlaid with gold, gems, precious stones, and other costly ornaments, for the praise of God, the increase of the veneration and honour due to the most glorious Virgin, and for provoking the devotion of Christ's faithful people who daily flocked to her shrine in Carlisle on pilgrimage.\* The devotional usages of the fifteenth century tended to the multiplication of objects of sumptuous imagery, and the Bishops of Carlisle were not unaffected by the religious temper that prevailed. When Bishop Richard Bell rebuilt in 1489 his private chapel at Rose Castle, at this period his chief official residence, and furnished it with a dome ceiled with boards and covered with lead, he completed the undertaking by purchasing three images at York for the adornment of the new building.† As the parish churches as well as the cathedral of his diocese abounded with sacred pictures and statues of patron saints, there is nothing remarkable in the desire of Bishop Bell to have the chapel of his manor decorated with images placed in niches or under canopies.

With the Renaissance came a more chastened spirit in the employment of sacred ornament. A great change passed over the liturgical usage of the English Church. Few

\* *Victoria History of Cumberland*, ii. 139.

† The entry in the minister's accounts of the bishopric at Martinmas in that year is as follows: "De iij. iij. solutis Ingrameo Elwald pro labore et expensis suis usque Eboracum pro iij ymaginibus domini deinde deportandis mense Mail in principe compoti." The present tower of Rose Castle, known as Bell's Tower, which bears his initials, "R. B.," with a bell between as a rebus on his name, was built in 1489. In the above accounts it is called the *nova turris*, and the costs of its erection are recorded.

dioceses of the land were content with such simple ceremonial in ecclesiastical functions as the Diocese of Carlisle; and as for the ritual of divine service in its cathedral and parish churches, it was as meagre as it was mean. In no way, perhaps, can this statement be better illustrated than by an enumeration of the "ornaments" which were thought sufficient for the episcopal chapel. The ecclesiastical instruments which passed from Bishop to Bishop, whether in succession, by gift, or by purchase is not clear, were few and insignificant. Like an inventory of household furniture, the several articles were valued. In one of these lists, dated in 1702, we have the following:

#### CHAPPELL.

|                                                              |          |
|--------------------------------------------------------------|----------|
| 10 Large Common prayer Books in fol. ...                     | ...      |
| 4 in Quarto ...                                              | 04 00 00 |
| One large Bible ...                                          | ...      |
| Silk Fringe and Brass-Nails at ye Alter ...                  | 02 00 00 |
| The Blew-Hangings ...                                        | 01 19 00 |
| 4 Large purple Cushions with the Pulpit-<br>Cloth ...        | 03 05 00 |
| 4 ordinary Cushions ...                                      | 00 05 00 |
| The Communion - plate, viz: Flagon,<br>Chalice and paten ... | 25 00 00 |
|                                                              | 36 09 00 |

The list is endorsed: "Goods left in the chapel at Rose Castle by Bishop Smith." On Bishop Nicolson's translation in 1718 the schedule was repeated with the addition of the following note: "Item, two Surplices left by Bp. Smith. Qu[ery]. One of the folio prayer-books wanting w<sup>n</sup> Bp. N. left Rose, but left by him in y<sup>e</sup> Chappell." The communion plate had been purchased by Bishop Smith "for the use of the chappell here at Rose Castle," and was bequeathed to his "successors, Bishops of Carlisle," as stated in his will. The character of the chapel ornaments appears to have remained stationary from that date to the episcopate of Bishop Harvey Goodwin, when some additions were made to the traditional list. One of these, the pastoral staff, was the spontaneous gift of his own clergy and people on the occasion of the visit of the Church Congress to Carlisle in 1884. By this addition one of the historic ornaments was restored to the episcopal chapel. It is not known when its use had been discontinued, but it is probable that it formed part of

the ecclesiastical apparatus of Bishop Henry Robinson, 1598-1616. The pastoral staff is a conspicuous object on his monumental brass in Queen's College, Oxford, and Carlisle Cathedral. Along the shaft and around the crook is inscribed the legend: *Corrigendo, Sustentando, Vigilando, Dirigendo*—words emblematic of the episcopal office in correcting, sustaining, watching, and directing the flock entrusted to his charge. Among the other ornaments which went in succession after Bishop Goodwin's death may be mentioned one altar-cross, two altar candlesticks, and a fine organ—instruments of divine service which form the high-water mark of ritual observance in the parish churches of the diocese at the present day.

It is almost certain that the mitre has not been reckoned among the ornaments of the chapel since Bishop Oglethorpe acted at the coronation of Queen Elizabeth. There is no evidence that any Bishop of Carlisle has worn a mitre within his own diocese since that date. It is true that such a representation adorns the bronze cenotaph erected to the memory of Bishop Goodwin in his cathedral in 1895, but it is one of the artistic blunders of that monument. Perhaps the same observation may be applied to Archbishop Sterne's effigy in York Minster, which shows the mitre on that prelate's head, not under his feet like the Goodwin mitre in Carlisle. Dr. Sterne had been Bishop of Carlisle from 1660 to 1664, and, though Burnet says he was "suspected of popery," the revived use of this "ornament" does not appear to have been one of his papal weaknesses. The provision of a mitre for the episcopal chapel is still a desideratum in the Diocese of Carlisle.



### St. William's College, York.



HOSE who rush past York in express trains to Scotland to keep the Feast of Grouse on August 12, or for other purposes, little dream of the quaint beauties and traces of the old-world life which they are leaving behind them in that ancient city.

The old Roman walls from the days of Constantine in the Museum Gardens, the curious relics of the life of the British-Roman preserved in the large building at the foot of the gardens, the later walls on which you can



ST. WILLIAM'S ARMS\* (PHOTOGRAPHED FROM THE COAT OF ARMS IN THE CLERESTORY OF THE CHANCEL IN THE MINSTER).

walk nearly three parts round the city, the many quaint old buildings and churches in out-of-the-way unsuspected corners, let alone

\* These arms of St. William are seven gold mascles on a red shield—the sevenfold meshes of the net of the Holy Spirit for the ingathering of souls.

the glorious Minster, with its Saxon crypt, its old chained-Bible desk, its huge old vestment chest, its unrivalled ancient glass, its magnificent view from the topmost tower, and the surrounding buildings which cluster beneath its shadow—all these invite the traveller to pause and spend a day or two in seeing quaint sights and interesting antiquities.

St. William's College is one of those fine old mediæval buildings sheltering beneath the shadow of the huge pile of the Minster. It lies just at the east end, in a quiet street called after it College Street. To the untrained eye it at first sight might appear

used by the House of Laymen in connection with York Convocation, and as a public room for Church gatherings. The modern windows facing have been removed, and been replaced by windows thrown out where the ancient windows, of which traces have been found, used to be, and in the old style. Then on the far right hand of our picture, on the upper floor, a very fine room has been opened out, with Jacobean panelling and beautiful old ceiling and fireplace, which will serve as a spacious chamber for the meeting of the Bishops. The inner porch, as seen on the immediate right, leading from the quadrangle to the grand staircase, will serve as the



ST. WILLIAM'S COLLEGE: THE QUADRANGLE.

poor and dilapidated, but to the antiquary it abounds in interest. As you enter this ancient college of priests through the great fifteenth-century gateway, above which sits a time-worn figure of St. William, the famous and beloved Archbishop of York, after whom the college is named, you find yourself in a lovely quadrangle, of a portion of which we give an illustration. The part directly facing you in the picture is now being carefully restored, under the able and conservative direction of Mr. Temple Moore, who has already made such a successful restoration of a similarly dilapidated building nigh at hand—viz., the old Treasurer's House, now the residence of Mr. Frank Green. The above-named portion of the building forms one large hall, to be

entrance to the Bishops' Chamber and the Lower House Chamber.

But when these two rooms—the Laymen's Great Hall and the Bishops' Chamber—with their heating, lighting, and ventilation arrangements, are completed, and the grand staircase relaid, the available funds (of which £1,600 was spent in the purchase) will be exhausted, and yet much still remains to be done. There are many smaller rooms which can be used as office-rooms for various societies, committee-rooms, etc. There are also the caretaker's rooms, a part of the work which will soon become a pressing need, and, above all, the chamber for the Lower House of Convocation. Towards this last a handsome offer of £500 has been made, on condition

of a like sum being gathered at once. The committee are anxiously looking for the wherewithal to continue the work, and for gifts to meet the above offer, which should be ear-marked.\*

Amongst other interesting discoveries made in this old building is one small room, with apparently original decorations on the plaster walls and beams; this has been carefully preserved. One or two interesting bits of fine carving have also been found, as well as a more modern forger's mint, with a base half-crown, a Quaker's hat, and some curious odds and ends of various dates and uses. No traces, however, have yet been discovered of the locality of King Charles I.'s printing presses, which were established here in the troublous times. We think, however, that what we have already stated will be sufficient to assure our readers that a visit to St. William's College will amply repay them.



## The London Signs and their Associations.

By J. HOLDEN MACMICHAEL.

(Continued from vol. xli., p. 461.)



HE late Mr. Ashbee, in his list of booksellers' and printers' signs in the *Bibliographer*,† gives the localities of no fewer than eight who hung out the sign of the Bell, and Beaufoy describes the trade tokens of eleven or twelve varying trades represented by the Bell.

The Bell Tavern Inn, as it was called, at the corner of Noble Street and Oat Lane, Cheapside, was remarkable, at the beginning of the nineteenth century, for the assemblies beneath its roof for convivial purposes of a society of citizens calling themselves the Knights of the Square Caps. Round the room hung a number of square caps, like those worn by students at the universities, with gold tassels. To be entitled to wear one of these, the candidate must take hold of a

\* Any information may be obtained from, or gifts paid in to, the Rev. C. N. Gray, Hon. Secretary, Vicar of Helmsley, Yorkshire.

† Vol. ii., p. 113.

massive ring that hung in the centre of the room from the bell. He must swing it round in a certain direction, and hang it three successive times on a cloak-pin in the wainscot. Having achieved this, he was admitted a member. With some, a course of a month or two's practice was requisite to acquire dexterity for the feat.\*

There was a Bell Tavern in Lower Thames Street, almost facing the sign of the Sir John Falstaff.†

There are no fewer than sixty-one alleys, courts, yards, etc., deriving their names from the inn or tavern sign of the Bell, recorded in *London and its Environs*, 1761.

At the Bell Inn, in Friday Street, Cheapside, lodged the carriers from Keinton and Burford, in Oxfordshire; from Preston, in Lancashire; from Warwickshire, and those from "Stroodwater," Gloucestershire.‡

The Bell in St. Martin's-le-Grand was:

... Renown'd for Punch well made,  
And all the other Branches of his Trade;  
For Syder, Brandy and for oily Rum,  
That, unadulterated, hither come  
From Southam, France, or from Barbadoe's  
Coasts  
O'er the Left-hand, to drink good honest Toasts.  
*The Vade Mecum for Malt-  
worms*, Part 1.

The Bell in Bow Lane was at one time apparently known as the Bow Bell, whence is advertised: "To be dispos'd of, A Commodious School in the City, privately and pleasantly situated, of a very moderate rent, bringing in about 90*l.* per Annum. Note, it is some Distance from any other School, and there is exceeding good Accommodation for Boarders."§ Bow Lane at the beginning of the eighteenth century seems to have been remarkable then, as now, as a quarter occupied by the dealers in textile fabrics:

Near to the Church, o'er which a Dragon fell  
High in the Air, upon the Spire does dwell,  
There stands a sign of Bell, the Last of Ten,  
Well known to Spittlefields and Scottish Men,  
That deal in Woollen or in Linen Ware,  
And trade in Silks, in Muslin, and in Hair.

*The Vade Mecum for Malt-  
worms*, Part 2.

\* *The Epicure's Almanack*, 1815.

† *Ibid.*

‡ *Carriers' Cosmographie*, 1637, by John Taylor.

§ *Daily Advertiser*, January 2, 1742.



At the Bell in Holborn the carriers from Wendover, Bucks, lodged, and a "Poste every second Thursday came."\* See the Old Bell.

The Bell and Ball was, in 1677, the sign of Thomas Savage in Fleet Street, woollen-draper. From 1685 to 1693 Purley was the name, also a woollen-draper.†

Bell and Bear Alley, Great Eastcheap, derived its name from the sign of the Bell and Bear.‡

The Bell and Bird-Cage, Wood Street, corner of Silver Street. At the Bird-Cage, in Wood Street, Cheapside, Powell, Holland, and Parsons, the comedians, used to meet to "spout" together, by which is meant, presumably, to *rehearse*. The Horn Tavern, in Doctors' Commons, was also favoured by them in this respect. This Bird-Cage is evidently identical with the Bell and Bird-Cage, the Bell having since been dropped, and the Bird-Cage appears to have originated in the sale of English and canary birds. "There is lately come from High Germany, a Parcel of choice Canary Birds, viz., Jonck-quil, Mottle, and Ash-coloured, the best that can or will come this Year. Likewise a Quantity of very fine Mow seed, to be sold by Andrew Pardnez and George Turner at the Sign of the Bell and Bird-Cage in Wood Street, the Corner of Silver Street, London."§

"To be Sold, At the Bell and Bird-Cage in Wood Street, the Corner of Silver Street, near Cripplegate, A Large Parcel of fine Canary-Birds, both Cocks and Hens; the Cocks of exceeding good song; the Hens large, and fit for breeding. Likewise at the same Place are to be sold, fine talking Parrots, a piping Bulfinch that pipes two Tunes, a Linnet that sings the Woodlark's Note, and all sorts of English Singing-Birds; also all sorts of Provision for them; Elk's Hair for breeding birds."||

The famous old Bell and Crown, latterly Ridley's Hotel, in Holborn, was in 1898 swallowed up by the extension of the premises occupied by the Prudential Assurance Company. In 1815, says the *Epicures' Almanack*,

\* *Carriers' Cosmographie*, 1637.

† *The Signs of Old Fleet Street to the End of the Eighteenth Century*, by F. G. Hilton Price, Dir. S.A. *Archæological Journal*, December, 1895.

‡ *London and its Environs*, 1761, Dodsley.

§ *Weekly Journal*, October 19, 1723.

|| *Daily Advertiser*, January 25 and March 15, 1742.

the Bell and Crown Coffee-house was an accessory to the inn of that name in Holborn, whence many of the western and south-western stages departed. In 1831 the Devonport, Louth, Southampton, and Winchester mails and other coaches departed daily,\* and for some time after the advent of railways the Stamford Defiance, the Dover Union, and the Ramsgate and Banbury Unions made the Bell and Crown their starting-place. In 1821 a "new and elegant post" coach left this inn every evening at 6.15, and arrived at the Black Horse, Salisbury, at 6.15 next morning. What was known as the Old Coach left the Bell and Crown at 3.30 daily (Saturdays excepted), and arrived at 7 o'clock next morning at the Black Horse, Salisbury. There also passed through Salisbury the Royal Auxiliary Mail, which started every afternoon at 6.15 from the Bell and Crown, and arrived at the New London Inn at Exeter at 7 next night.†

The Bell and Dragon. Larwood and Hotten are quite "at sea" with regard to the origin of this sign, which is unmistakably from the arms of the Apothecaries' Company.‡

There was a Bell and Dragon in Portugal Street, a noted theatrical tavern which stood opposite the Duke's Theatre.§

"Lost from a Hackney Coach, between Bishopsgate and Ludgate, last Night, about Nine o'Clock, a Leather Cloak-Bag, containing four Shirts, two Neckcloths, two Necks, and some other odd Things. Whoever brings them to Mr. Lewis, at the Bell and Dragon on Ludgate Hill, shall receive Ten Shillings Reward."||

The Belle Sauvage Inn. See *Notes and Queries*, Ninth Series, vol. vi. p. 115.

The Bellows and Ball. This was the sign in the seventeenth century of what is now No. 30, Lombard Street.¶

The Ben Jonson's Head. Heywood's *Fortune by Land and Sea* in which he was assisted by Rowley, was printed for

\* Elmes's *Topographical Dictionary*.

† See also Mr. Philip Norman in the *English Illustrated Magazine*, December, 1890, "The Inns and Taverns of Old London."

‡ See *Notes and Queries*, 9th S., iv. 384; and the *Gentleman's Magazine*, August, 1904, p. 130.

§ Diprose's *St. Clement Danes*, 1868, pp. 199, 200.

|| *Daily Advertiser*, 1742.

¶ F. G. H. Price's *Signs of Lombard Street*.

Robert Pollard at the Ben Jonson's Head, behind the Exchange.

A quack, who dwelt at the Blue Ball in Salisbury Court, describes himself as next door to the Ben Jonson's Head in that court.\*

Tickets of admission to the Theatre Royal, Covent Garden, "for the benefit of Mr. Cashell and Mr. Marten," the former taking the part of Macbeth, were advertised as to be had at the Ben Jonson's Head in Little Britain, purchasers being warned that they will not be admitted by tickets obtained at the doors of the theatre of orange-women and others, "proper persons being appointed to attend the Passages in order to detect them."†

"Going thro' Little Britain t'other Day with a Friend of mine, he pull'd me by the Sleeve, and bid me observe the Sign of Ben Jonson's Head, which he said was very masterly done: In short, it rais'd our Curiosity so far as to enter the House, where, upon Enquiry, we found that Mr. William Johnson, late a Distiller near Fetter-Lane in Holbourn, liv'd there: My friend immediately grew Poetical on the Occasion, and wrote the following Lines, which you are desir'd to insert the first Opportunity:

Dear Ben, auspicious be thy Head!  
May all, who ever thought or read,  
Here bow before thy Shrine:  
All who to Bacchus, Ceres, owe  
The greatest Blessings which they know,  
Here, here in Concert join.

Who can behold thy well-touch'd Face,  
Hung in this learned Cobweb Place,  
But must be quite inspir'd,  
And me, thy Surname's-Sake, befriend!  
On thee my only Hopes depend,  
And with those Hopes I'm fir'd.

Thou can'st not flatter—I am true—  
By just and honest Means pursue  
A salutary End:  
The Law's severe; Time full of Care!  
Do thou, with a resistless Air,  
Bid all Men be my Friend."

*London Evening Post,*  
November 2, 1738.

An old sign of Ben Jonson's Head, a half-length in oils on plaster, may be seen, or was to be seen, upon the premises of a

tavern with this sign in Shoe Lane, but it is very questionable whether it was ever intended for a presentment of the poet. Its pretensions to authenticity were certainly not recognised by the promoters of the Tudor Exhibition, where two authentic portraits were to be seen, one lent by Lord Sackville and the other by Lady Burdett-Coutts. The praises of this tavern are sung in the *Vade Mecum for Maltworms*, where there is a rude wood-cut of the poet's head, and a token extant has the date 1672 with Ben Jonson's Head in the field and on the reverse "shooe-lane."

A Ben Jonson's Head in King Street, Golden Square, is mentioned in an advertisement in the *Daily Advertiser* of February 13, 1742; and there was, according to a note in Creed's *Collection of Tavern Signs*,\* another in Devereux Court, Strand. I think, however, this must be a mistake, and that the bust of the Earl of Essex over the Devereux Coffee-house in this Court has been mistaken for that of Ben Jonson.

*The Bible.*—The frequency of the Bible as a bookseller's sign is probably owing to the fact that it occurs in the arms of the Stationers' Company, incorporated by Philip and Mary in the year 1557. (Cf. the "Holy Ghost," the "Falcon," the "Bible and Dove," etc.) Of this sign, Mr. Ashbee, in the *Bibliographer*, records no fewer than twenty-four instances in the seventeenth century, all booksellers' and printers' signs. Many of these were continued through the first half of the eighteenth century, until the general suppression of the signboard. Some were as follow: Emmanuel Matthews was at the *Bible* in Paternoster Row as early at least as 1720. There is a list of books printed for him at the end of Defoe's *Due Preparation for the Plague*, 1722. Matthews was evidently a publisher for the Dissenters, for he advertises *The Validity of the Dissenting Ministry; or, The Ordaining Power of Presbyters evinced, from the New Testament and Church History*, by the Rev. Charles Owen; and by the same author, *Plain Dealing; or, Separation without Schism, and Schism without Separation*—the seventh edition.† What the *Noble Stand* was one cannot say, but an advertisement in

\* Bagford Bills.

† *Daily Advertiser*, April 28, 1742.

\* Vol. ix.

† *London Journal*, December 15, 1722.

the *Weekly Journal* of May 7, 1720, announces for sale, by Emmanuel Matthews, at the *Bible* in Paternoster Row, "The *Noble Stand*, in four Parts. . . . An Examination of the most considerable Writings that have been published on the side of the Nonsubscribing Ministers of London. N.B.—These are the Tracts which have drawn upon the Author the implacable Hatred of the Founder of the Nonsubscribing Order. Witness, besides former Scurrilous Advertisements, the Letter in the *Flying Post* of April the 7th, 1720, which, being a Master-Piece in its Kind, I shall here Transcribe :

"Mr. Sincere Seeker, since you pretend to have cleared the Field of the *Noble Stand*, be so Kind also to your good Friend Mr. Daniel Wilcox, the Author of it, as to clear his Head of Nonsense and Contradiction, and his Heart of Malice and Falsehood: Tell him that, since his Inclinations lead him to play the Buffoon, he had best quit his other Profession, to which he is a scandal, and bind himself Apprentice for seven Years to some well qualified Merry Andrew, for the best of his Banter at present is such very Pitiful low Stuff that the poorest Mountebank in England would drub off the Stage, lest his mean Performances should damp the Sale of his Packets. If this Proposal be not liked, advise him to set up his *Noble Stand* in the New College, near Moorfields, where he may be accommodated, in the Apartment that formerly belonged to Oliver's Porter, with a Barber to Shave his Head, a Chamberlain to furnish him with clean Straw, and a Doctor to remove the odd Working of his Nostrils, and his Horseway of Laughing, etc.—DANIEL WILCOX."

At the *Bible* in Gracechurch Street dwelt John Marshall, bookseller. He advertises "A *Funeral Poem*, humbly offer'd to the Pious Memory of the Reverend Mr. Samuel Pomfert, who died January 11th, 1721-2, in the 71st year of his Age. . . . Also most Books to learn Short Writing."\* The fourth edition of "*The Pastoral Amours of Daphnis and Chloe*. Written originally in Greek by Longus. Made English by the late Rt. Hon. Mr. Secretary Craggs; adorn'd with his Picture, curiously engraven by Mr. Giles King, late Disciple of Mr. Vertue, with ten

\* *London Journal*, February 17, 1721.

Copper Plates, illustrating the Incidents of the Lovers' Adventures, design'd by the Duke Regent of France," was printed for John Marshall at the *Bible* in Gracechurch Street. Price 2s. 6d.\*

At the *Bible* in George Yard, Lombard Street, T. Sowle Raylton and Luke Hinde sold "A Vindication of a Book, entitled *A brief Account of many of the Prosecutions of the People call'd Quakers*, etc. (presented to the Members of both Houses of Parliament), in Answer to a late Examination thereof, so far as the Clergy of the Diocese of Carlisle are concern'd in it. Price 6d."†

At the *Bible*, "over against the Royal Exchange, near the Fleece Tavern in Cornhill," J. Brotherton, bookseller, advertises "*The Dancing-Master: Or, The Art of Dancing explain'd*. . . . With a Description of the Minuet Figure, shewing the beautiful Turns and graceful Motions of the Body in that Dance." Brotherton also advertises "*Les Aventures de Telemaque* . . . in no way inferior to the Hamburgh Edition," etc.;‡ "*Atlas Minor: Or, A Set of Sixty-two new and correct Maps of all Parts of the World* . . . by Herman Moll, Geographer";§ "*The Works of Virgil*. Translated into English Blank Verse. With large Explanatory Notes and Critical Observations. By Joseph Trapp, D.D."|| The opinion of a witty contemporary with regard to this production is perpetuated in a well-known couplet, written on the first appearance of Glover's *Leonidas* :

Equal to Virgil? It may, perhaps;  
But then, by Heaven! 'tis Dr. Trapp's.

Brotherton also published "*Moral Instructions for Youth; or, Father's advice to his Son*. Translated from the French, first only for particular, and now publish'd for general Use: Being Attempt to season the growing Generation with virtuous Principles."

J. Catteris dwelt at the *Bible* in Pope's Head Alley, Cornhill,¶ whence is advertised

\* *Craftsman*, September 8, 1733.

† *Daily Advertiser*, September 25 and November 26, 1741.

‡ *Grub Street Journal*, September 27, 1733, and February 13, 1735.

§ *Craftsman or Country Journal*, December 6, 1729.

|| *Grub Street Journal*, July 17, 1735.

¶ *Daily Advertiser*, November 26, 1741.



for, "A Sober Woman, that can be well recommended . . . as a Cook in a Tavern."\*

At the "Signe of the Bible, London, 1681," was to be had William Drummond's *History of the Five James's, Kings of Scotland*.

The Bible, 54, Lombard Street, was the sign, in 1728, of George Braithwaite, a goldsmith.†

The Bible in Bedford Street, Covent Garden. William Sheares (bookseller at this sign in 1661), as a frontispiece to some of his publications, prefixed an engraving of his sign—a Bible—with "W. S.," surrounded by the motto, "Feare God. Honor the King," as on his token. See, further, No. 140, Burn's *Beaufoy Tokens*, 1855.

The Bible was the sign, in Little Britain, of William Shrewsbury, some of whose publications bear date 1682;‡ also of Richard Jugge, in St. Paul's Churchyard in 1569, who published Phaer's *Seven First Books of Virgil's Eneid*, dwelling "at the N. door of Poule's Church at the sign of the Bible, 1558." "Master Jugge, the printer (as you may see in many of his books), took to express his name a nightingale sitting in a bush with a scrole in her mouth, wherein was written, 'Jugge, Jugge, Jugge.'"§

The only Bible known to the author of *Tavern Anecdotes*, in 1825, was in Shire Lane, Temple Bar, "formerly a house of call for printers. See also Creed's *Tavern Signs*, vol. ii.

J. Stephens's book-shop in Butcher Row was distinguished by the sign of the Bible, whence he issued catalogues of libraries which he had purchased, particularly of "the fine Library of Charles Carkesse, Esq., late Secretary of the Custom-House." He also advertises, "lately publish'd, *The Reform'd Coquet*, by way of Novel. Dedicated to the Ladies of Great Britain."||

Thomas Wright, bookseller, also held book auctions at the Bible in Exeter Exchange, in the Strand, and advertises especially a "Catalogue of curious and useful Books, in

*Divinity, History, Voyages, Travels, Physick, Surgery, Mathematics, Poetry, etc.*, the Library of the late ingenious Mr. John Burrell."\* He also advertises, "Price, neatly bound, 12s., with above 20 Copper-Plates, *A General History of the Lives and Adventures of the most notorious Highwaymen, Murderers, and Pickpockets; with a genuine Account of the Voyages and Plunders of the most notorious Pirates, with the Trials, etc., from Henry the Fourth*, By Capt. Charles Johnson." Also "Locke's *Familiar Letters, with his Life*. Price 5s.," and "Colliber's *History of Sea-Fights*, etc. Price 4s."†

At the Bible in Avy-Mary-Lane Samuel Birt published, "(Necessary for Sheriffs, Under-Sheriffs, Sheriffs' Bailiffs, Coroners, Justices of Peace, Mayors, Bailiffs of Cities and Towns, Constables, &c., as well as Debtors, Creditors, Prisoners, and all private Persons), *The Law of Arrests in both Civil and Criminal Cases*, by an Attorney-at-Law."‡

Bowen Whitledge, "Son of Robert Whitledge, deceas'd," was at the Bible in Ave Mary Lane in 1724, where he sold "all sorts of Bibles and Common-Prayers . . . *The Whole Duty of Man, and Duty of Man's Works*, Books of Devotion, on the Sacrament," etc.§

J. Bailey, at the Bible in Mitre Court, Fleet Street, published *The Crown-Circuit Companion*, by W. Stubbs and G. Talmash, of Staple Inn, in 1741 or 1742. *A Help for the Right Understanding of the several Divine Laws and Covenants*, by the eminent theologian, Dr. Edward Wells, was sold, though not printed, by Joseph Hazard at the Bible in Stationers' Court; also his *Paraphrase of the Old and New Testaments*, 4to., in four volumes.||

At the Bible in Great Carter Lane, near St. Paul's, was sold for "1s. 6d. the Pot, or 9d. the Half-Pot, The most incomparable Liquid Blacking for Gentlemen's and Ladies' Shoes that ever was invented, it greatly preserves the Leather, and gives a finer Gloss to the Shoe than any other Blacking that ever was yet made in England."¶

\* *Daily Advertiser*, February 20, 1742.

† F. G. Price's *Signs of Lombard Street*.

‡ *Journal of the British Archaeological Association*, June, 1893.

§ Henry Peacham's *Gentleman's Exercise* ("Third Book of Blazonry," p. 448).

|| *Daily Advertiser*, November 26, 1741; February 16, June 15, and July 15, 1742.

\* *Daily Advertiser*, January 22, 1742.

† *Ibid.*, December 8, 1741.

‡ *Ibid.*, April 19, 1742.

§ *Evening Post*, February 15, 1724.

|| *Craftsman*, October 4, 1729.

¶ *Daily Advertiser*, April 26, 1742.

At the *Bible* against the Middle Temple Gate dwelt, in 1674, Henry Million; from 1692 to 1709 it was William Freeman, bookseller.\* This William Freeman advertises in the *Tatler* of December 20, 1709, "*Thesaurarium Mathematicæ; Or, The Treasury of the Mathematics* . . . originally composed by J. Tayler, Gent. By W. Alingham, Teacher of the Mathematics." F. Clay was a publisher at the *Bible* without Temple Bar, who advertises a "*Grammar of the English Tongue*, Recommended by Sir Richard Steele; a New Edition of *Hudibras*; the Cuts by Mr. Hogarth," etc.† also "*The Common Law Common Plac'd*, by Giles Jacob, Gent."‡ See the "*Bible and Star*."

(To be continued.)



### The Antiquary's Note-Book.

#### ROSCARROCK IMPALING THYNNE.

**T**HIS interesting piece of painted glass was rescued, many years ago, from a house on Haverstock Hill in course of demolition, with which it had, perhaps, no historical associations, but only the physical connection of forming part of one of its windows. And the glass is interesting not only as a good specimen of the work of the period to which it belongs, but as a memorial of the connection between two families of repute, one long since extinct, and the other of considerable importance for the leading part it has played in the affairs of the country, and which is still existing. These two families are the Roscarrocks of Roscarrock, in the county of Cornwall, and the Thynnes of Longleat, in the county of Wilts, the family of the present Marquis of Bath.

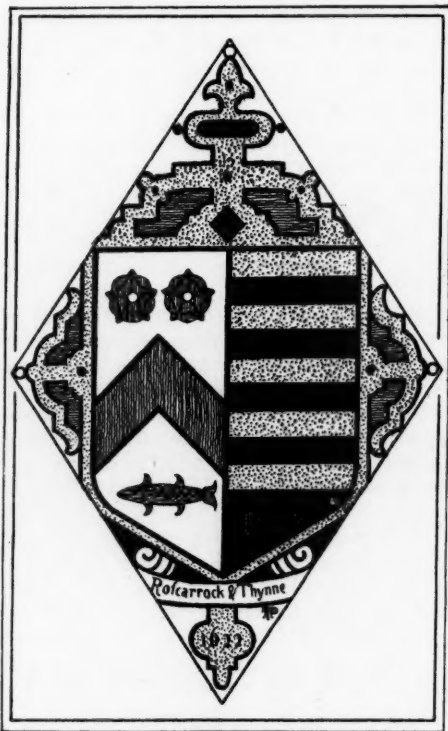
Some remains of Roscarrock, the home of that family, still remain on that peninsular above Bodmin, on the north coast of Cornwall, in which so many of the peculiar Cornish saints' names are preserved by the villages of S. Enodock, S. Kew, S. Mabyon,

\* Price's *Signs of Fleet Street*.

† *Country Journal*, October 24 1730.

‡ *London Evening Post*, May 10, 1733.

S. Minver, S. Teath, and S. Tudy; and there was another house bearing the same name on the south coast, near Budock, which may have been founded by a branch of the family. The father of the gentleman whose arms appear upon the glass impaling Thynne was John Roscarrock, who died in 1608, and his mother was Catherine Trevannion of Carhays, county Cornwall. Carhays Castle, which stood near Tregony, has been destroyed, but the parish church



of S. Michael, Carhays, still retains numerous memorials of the Trevannion family, including a sword which Sir Hugh Trevannion wielded at the Battle of Bosworth Field.

The bearer of the arms, Charles Roscarrock, their son, was eighteen years old at the death of his father, and in May, 1612, married Dorothea, daughter of John Thynne of Longleat, county Wilts, by his wife Joan, daughter of Sir Rowland Hayward, twice Lord Mayor of London. This Sir John

Thynne appears to have been the builder of the famous house at Longleat, of which the celebrated John of Padua was the reputed architect, and in this undertaking he was doubtless assisted by the fortune of the Lord Mayor's daughter. The brother of Dorothea was the well-known "Tom of ten thousand," whose murder in Pall Mall, in 1681, was one of the scandals of the closing years of Charles II.'s reign.

Charles Roscarrock died in 1626, and there is no record of any issue of his marriage; but in the lists of wounded at the Battle of Worcester, on the Royalist side, occurs the name of Colonel Edward Roscarrock, who may have been his son. The widow, Dorothea, afterwards married Sir Beville Grenville of Brynn, in the parish of Withiel, near Bodmin, who became one of the principal Royalist leaders, and was killed in the Battle of Lansdown Heath, when Sir William Waller, who till then had been known as William the Conqueror, was "beaten all to pieces."

Further particulars of these families may be found in B. Botfield's *Stemmata Botte-villiana*, and Sir J. Maclean's *Deanery of Trigg Minor*. The arms, which, perhaps, through the limitations of colour at the disposal of the artist, are not quite correctly shown in his painting, are, for Roscarrock: Or, a chevron between, in chief, two roses, gu., and in base, a sea-tench, naient, az.; and for Thynne: Barry of ten, or and sa.

J. TAVENOR-PERRY.



### At the Sign of the Owl.



THERE will be a literary exhibit in the Bohemian Section of the Austrian Exhibition due this year at Earl's Court, of interest to English students of the fourteenth to the seventeenth centuries. Some of the precious records of these periods, says the *Athenæum*, are to be brought from Prague:

MSS. of Wiclif and Hus, and Chekcicky and Stitny, and interesting documents relating

to the "Queen of Hearts," Elizabeth of England, and her son Rupert. There will also be exhibited etchings and engravings illustrating this period, and a collection of Hollar's work. Copies of the famous buildings and castles in the towns of Prague, Prachatic, Tabor, Carlstein, Pilson, Kuttenberg, etc., are to be erected, and these will be peopled by peasants in their national costume, giving this section an especial interest to English travellers and students.

The late Mr. Julian Marshall's extraordinarily large and valuable collection of book-plates, comprising some 50,000 examples, will be sold at Sotheby's on May 28 and the three following days.

A gift of great value has just been made to the French National Library. Baron de Vinck has handed over to it the almost unique collection of cartoons, engravings, and documents begun by his father and carried forward by himself for a continuous period of more than forty years. The collection embraces everything that can throw light on the public life of France within what may be described as the revolutionary century—that is, from 1770 to 1871. Rare portraits, illustrated official posters, and book-prints abound. There are Marat's *Ami du Peuple*, stained with the monster's own blood, and a copy of the Constitution of 1848, with the signatures of the constituent body.

The March number of that ably-conducted review, the *Rivista d'Italia*, of Rome, contains an article by Signor F. Carli entitled "La Conquista dei Monti, e la Nascita degli Dei"—The Conquest of the Mountains, and the Origin of the Gods—in which the writer, in curiously speculative vein, traces the origin of the myths of Greece, Rome, and India to the struggle between the men of the Stone Age and those of the Bronze Age.

At the March meeting of the Bibliographical Society, Mr. M. Beazeley read a paper on "The History of the Chapter Library of Canterbury Cathedral." The lecturer, after acknowledging his indebtedness to Dr. James and other writers on the subject, said there was no doubt that a commencement was

made with the books sent by Pope Gregory to St. Augustine, and Archbishop Theodore brought many MSS. from the East, including classical works, though the Homer attributed to him by Parker was written on a material unknown in his time. There were only a few fragments existing of anything previous to the Norman Conquest. Much was destroyed by the Danes, and more by a later disastrous fire. Lanfranc began to rebuild the cathedral, but although he drew up rules for the library, he did not provide a special building for it. It was arranged in the rules that the precentor was to be librarian "if he were an educated man." Lanfranc, Anselm, and their successors, no doubt added considerably to the library, but, unfortunately, there was no catalogue. In Becket's time there were probably 600 or 700 books, and bequests were made for the support of the library in 1285 and 1313. From a list of the fourteenth century, it appeared that there were a large number not only of theological and patristic works, but scientific and classical, Ovid being especially well represented. There was also the original charter which settled the precedence of the Primates of Canterbury and York, attested by the signatures of William the Conqueror and his Queen, represented by crosses. In 1337 an inspection of the library showed that the privilege of using the library was not confined to the monks, and seventy-four volumes were reported missing, including seventeen lent to "seculars." Prior Chillenden, who died in 1411, bequeathed many books to the new library which had been built by Archbishop Chicheley in 1396 over the prior's chapel. In 1432 the Chapter recorded its high appreciation of the library and its furnishing. In 1538 a fire which broke out in an adjoining building destroyed the collections of Theodore and Chicheley. The library suffered greatly in later years by the depredations, or, as the lecturer phrased it, "the archiepiscopal divagation from rectitude" of Archbishops Parker and Whitgift and Dean Nevill, and still later in the time of the Great Rebellion. In 1670 there were enough books to catalogue, and a librarian was appointed at a salary of £7 a year, for whose guidance a fresh set of rules was framed for the first time since Lanfranc's.

The library was first thrown open to the public in 1840, and a new building was erected in 1868. The latest list of works gave the number as 12,115.

\* \* \*

The late Mr. Thomas W. Shore, author of the *History of Hampshire*, left behind him the MS. of an exhaustive work on the *Origin of the Anglo-Saxon Race*, to which he had devoted a great part of his life. It deals principally with the vexed question of the settlement of England and the tribal origin of the Old English people. The work will be edited by his two sons, and will be published by Mr. Elliot Stock shortly.

\* \* \*

The other day a letter addressed to "Mr. Robert Adam, 1, Adelphi Terrace, W.C.," was delivered to Mr. Fisher Unwin, the publisher, who has lately removed to that address. As it is more than a century since the death of Robert Adam, one of the famous brothers who built the Terrace, one wonders what belated individual it can be who thus writes to the long-dead architect and builder. But these strange mistakes do occur from time to time. A Mrs. Jane Austin, a New England writer of fiction, who died in 1894, was said to have once received a letter from an agency enclosing a newspaper notice of *Mansfield Park*, and offering to supply her (for the customary consideration) with any further notices that might appear of her work, which "was attracting some little attention." A similar offer is said to have been made by a press-cutting agency, accompanying a notice of a new edition of the *Imitatio*, and addressed to Thomas A Kempis, Esq., care of the publishers. And about twelve years ago, when the great name of Christopher Marlowe was much in the papers in connection with the Canterbury memorial, it was stated that an advertisement agent had addressed a letter to "Mr. C. Marlowe" making certain proposals as to the due advertisement of his works.

\* \* \*

As soon as the issue of the *Cambridge Modern History* is finished, the first volume of the *Cambridge Mediæval History* will appear. This new undertaking has been planned by Professor J. B. Bury, and will be



completed in eight volumes. The editorial arrangements will be in the hands of Professor Gwatkin, Miss Bateson, and Mr. G. T. Lapsley.

I am glad to hear that Mr. Edmund Gardner is writing a sequel to his *Dukes and Poets in Ferrara*. It will treat of the later Renaissance in Italy, and will centre round the person of Ludovico Ariosto, the poet of *Orlando Furioso* fame. Mr. Gardner will seek to deal more fully with his poetry and his relations to his times than has hitherto been done in a single work. The book will be published by the Constables.

A notable addition has just been made, says *Country Life* of March 31, to the fine collection of old natural history books now on view at the Natural History Museum at South Kensington. This is an extremely beautiful phototype reproduction of the famous manuscript of the *Materia Medica* of the celebrated Greek physician and botanist Dioscorides, which has been generously presented by Mr. F. Justin, the original being one of the treasures of the Imperial Library of Vienna. It is a really wonderful book, inasmuch as for over a century it ranked as the standard work of its kind, and formed the basis of most of the early herbals, and the subject of many commentaries of early botanists, notably that of P. A. Mattioli (1500-1577). The numerous plates which illustrated the pages of this great quarto must originally have been of great beauty, but owing to the quantity of lead in the pigments used many colours have entirely vanished. The codex was prepared shortly after A.D. 512 for Juliana Amicia, daughter of Flavius Amicius Olybrius, Emperor of the West. The writing is in the degenerate uncial style employed at the close of the fifth and beginning of the sixth centuries, while on some pages there are extensive marginal notes of a later date. "It was first printed," remarks Mr. B. B. Woodward in his delightful guide to this collection, "at Medemblik, Holland, in 1478, from a Latin translation made by Hermolaus Barbarus. The Greek *editio princeps*, made from the press of Aldus Manutius, at Venice, appeared in 1499."

In March the Historical Manuscripts Commission issued a bulky volume dealing with the papers preserved at Dropmore, South Bucks. These relate almost entirely to the European campaigns of 1799, but in an appendix there are two confidential reports of much interest from Mr. Liston, British Minister at Stockholm, relating to the assassination of Gustavus III., King of Sweden, and the Regency of his brother, the Duke of Sudermania. They came to light after the publication of an earlier volume, to which they belong chronologically. In the first of these, dealing with Count Ribbing, who is described as the "spring and mover of the conspiracy," and with Count Horn and Colonel Liljehorn, who were associated with him in the movement, the writer tells the story of the dying King's anguish upon receipt of Colonel Liljehorn's confession. The Colonel was the son of an officer who had a large family and no fortune, and was educated in the palace of Stockholm under the eye, and it may be said at the expense, of the late King, who, says Mr. Liston, took such a kind care of the fortunes of Liljehorn and of the rest of the family as might have been expected of an affectionate brother. The King saw him twice after the blow at his life had been struck, and while he was lying wounded, and was extremely affected when he learned the share he had had in the conspiracy. His Majesty exclaimed, in imitation of Caesar, "Et vous, aussi, Liljehorn!" and made it his dying request that he at least should not suffer.

It is proposed, I hear, to print the records of the borough of Dorchester. As the borough archives are rich in charters, royal grants, the *Dorchester Domesday*, and old account books and other records of the Corporation, the proposal is one which it is eminently desirable should be carried into effect as soon as possible.

Herr L. Rosenthal, of the "Antiquariat," Munich, one of the most indefatigable of bibliopoles, sends me a catalogue of forty-five pages, printed and annotated in English, containing books relating to Shakespeare, his works, times, and influence, and including Emblem Books and Dances of Death. The

last-named section contains sundry unfamiliar items. I note especially a collection of about 700 representations of *la danse macabre*, of Death itself and relative caricatures, dating from the sixteenth to the nineteenth centuries, including a number of original drawings, which is comprised in four portfolios, and must have taken much time and research to bring together. The price asked for this collection is 5,000 marks.

Dr. Jamieson Hurry of Reading, the author of an exhaustive *History of Reading Abbey*, is about to publish, through Mr. Elliot Stock, a new and smaller work entitled *The Rise and Fall of Reading Abbey*. It will take a narrative form, but will give extracts from ancient documents, illustrations of seals, coins, charters, plans, as well as many illustrations of the building and its surroundings.

The famous firm of Christie, Manson and Woods, of auction-room renown, has ceased to have either a Christie, a Manson, or a Woods. The last Manson died in 1884, and on March 26 Mr. T. H. Woods passed away at Bournemouth, in his seventy-seventh year. Mr. Woods joined the firm, which is over 140 years old, in 1846 as an assistant. Twelve years later he became a partner, and till a few years ago, when his health broke down, he was closely connected with all the most famous sales of the last century, out of which he used to instance the collection of Ralph Bernal in 1855 as being the most famous collection it was possible to make.

#### BIBLIOTHECARY.



### Antiquarian News.

[We shall be glad to receive information from our readers for insertion under this heading.]

#### SALES.

MESSRS. CHRISTIE, MANSON AND WOODS sold on Thursday old English silver plate, the property of Lord Auckland, removed from Gravenhurst, Bolney, Sussex; the property of the late Mr. George Allen, of Strangeways, Marnhull, near Stalbridge, Dorset; and from other sources. Lord Auckland's property included a tea-urn shaped as a classical vase, chased with acanthus leaves, arabesque foliage and vines on

a matted ground, by Rundell, Bridge, and Rundell, 1805, and inscribed "As a testimony of the friendship and esteem of Robert, Earl of Buckinghamshire, for Joseph Webbe, Esq., and for Col. Harvey Aston. This cup is dedicated to their memory." 132½ oz. at 25s. per oz., £165 12s. 6d. (D. Davis); a George I. small, plain, octagonal coffee-pot, with dome cover, Edinburgh hall-mark, 1718, by H. Beatone, 11 oz. 3 dwt., at 140s. per oz., £78 1s. (S. J. Phillips); a set of three oblong tea-caddies, embossed and chased with Chinese figures, buildings and trees, etc., by Francis Crump, 1764, presented to the Earl of Auckland, Governor-General of India, on his departure, by Calcutta merchants, 40 oz. 2 dwt., at 44s. per oz., £88 4s. 5d.; and a centre-piece formed as a vase, surrounded by Indian deities and supported by dolphins, surmounted by a figure of an elephant with howdah, 30 in. high, presented to George, Earl of Auckland, Governor-General of India, by the Hon. East India Company, 583 oz., at 2s. 5d. per oz., £70 8s. 11d. (Hearn).—*Times*, March 17.

In the course of a sale of coins and medals held yesterday at Messrs. Sotheby's rooms, a small collection of scarce English proof and pattern coins came under the hammer, and realized high prices. No less than £56 was given for the celebrated Charles II. "petition" crown by Simon, which in mint state frequently realizes from £300 to £500. A pattern five guineas, dated 1773, fetched £44, and an extremely rare pattern two guineas, of 1768, went for £17. A pattern George III. five-pound piece, of 1820, from the May collection, fetched £56, while for a proof of the pattern crown of 1817, £59 was paid.—*Tribune*, March 27.

Messrs. Hodgson included in their sale last week the following: Underhill's *Newes from America* (a clean copy of this rare work, but wanting the map), 1638, £70; Las Casas, *The Spanish Colonie*, first English translation, 1583, £39; Mather's *Summe of Certain Sermons upon Genesis xv. 6*, printed at Cambridge, New England, 1652, £27 10s.; Esquemeling, *The Buccaneers of America*, 1684, £11 15s.; Cranmer's Bible (first title wanting and two leaves defective), 1540, £20; Shakespeare's *Julius Caesar*, first quarto edition, 1680, £11; Beaumont and Fletcher's *Comedies and Tragedies*, 1647, £56; Bacon's *Essays*, first complete edition, 1625, £26; Killigrew's *Works*, 1664, £26; Marvell's *Poems*, with the rare portrait, 1681, £12; Wycherley's *Miscellany Poems*, 1704, £12; *Paradise Regained*, first edition, 1671, £18; Donne's *Juvenilia and Poems*, in 1 vol., 1633, £13 15s.; Braithwait's *Nature's Embassie*, 1621, £11; Holland's *Herodologia Anglica*, 1620, £10 10s.; Wither's *Emblems*, 1625, £10; *Natura Brevium*, with arms of Henry VIII. on sides, 1532, £11 5s.; *Natural History of Selborne*, first edition, boards, uncut, 1789, £26 10s.; Scott's *Tales of my Landlord*, first series, first edition, 4 vols., boards, uncut, 1816, £106; Lamb's *Tales from Shakespeare*, first edition, 2 vols. 1807, £27 10s.; Tristram Shandy, first editions, 9 vols. in 6, 1762, £14 10s.; a set of the *Palaeographical Society's Publications*, in 6 vols., 1873-1903, £25; Royal Society's *Transactions*,

28 vols., 1886-1905, £16; Historical Records of the British Army, 67 vols., in the original grained morocco bindings, £77; and a collection of about 100 original drawings of the battle scenes, colours, etc., by Heath and others, used to illustrate the various monographs, £70.—*Athenæum*, April 7.

#### PUBLICATIONS OF ARCHÆOLOGICAL SOCIETIES.

THE Cambridge Antiquarian Society has issued, as Vol. XLI. of its "Octavo Publications," *The Chaplains and the Chapel of the University of Cambridge* (1256-1568), by the Rev. H. P. Stokes, LL.D. (London: G. Bell and Sons. Price 5s. net). The book is a useful contribution to the study of mediæval University life. The chaplaincy—an office the very name of which is now almost forgotten—was held by several distinguished men, including the martyrs Latimer and Ridley, and Nicholas Heath, later Archbishop of York and Lord Chancellor, who has the unenviable distinction of having signed the death-warrant of Cranmer. The office of chaplain came to an end in 1568. Dr. Stokes traces its history, with brief biographical notes on the holders; discusses the functions and duties attached to the post—the chaplain was also Keeper of the Schools and Keeper of the Library—and explains fully the changes connected with and consequent on the abolition of the office. Incidentally many details of University life and history find illustration. There are five good plates, chiefly old views of the Schools Quadrangle.

Vol. XXVI.—substantial and cloth-bound—of the *Proceedings of the Dorset Natural History and Antiquarian Field Club*, edited by the Rev. W. Miles Barnes, contains, besides the official record of meetings, excursions, membership, etc., a variety of papers. Some of these are on botanical and other subjects outside our province, but among the antiquarian contents are some of special note. Such are the very full and careful account of "Barrow-Digging at Martinstown, near Dorchester, 1903," with nine plates, by Messrs. St. George Gray and C. S. Prideaux; papers on "Liscombe Chapel, Monastic House and Barn," and on "Some Milton Antiquities," by the Rev. H. Pentin; the Rev. F. W. Galpin's pleasant "Notes on Old Church Bands"; and the third part of Canon Raven's account of the "Church Bells of Dorset." The volume is well printed and indexed, and bears witness to much well-directed activity on the part of members of the Dorset Club.

#### PROCEEDINGS OF ARCHÆOLOGICAL SOCIETIES.

SOCIETY OF ANTIQUARIES.—*March 8.*—Lord Avebury, President, in the chair.—Mr. Horace W. Sandars read a paper on "Pre-Roman Bronze Votive Objects" from Despeñaperros, in the Sierra Morena Mountains, not far from the town of Santa Carolina, in the northern portion of the province of Jaca, Spain. Mr. Sandars began his paper by pointing out that "Iberian" would perhaps have been a

more appropriate title, as striking analogies could be established between the Despeñaperros votive offerings and the statuary and votive offerings which were discovered in the early seventies at the Cerro de los Santos, near Yecla, in the eastern part of Spain, which are recognised as the productions of Iberian artificers. Mr. Sandars dwelt at some length on the discoveries at the Cerro de los Santos, and pointed out that while they undoubtedly showed the influence of Græco-Phœnician art, they bore distinct evidences of the absorption of that art and of its adaptation by the Iberians in that part of Iberia where the original inhabitants came into more immediate contact with the powerful invading races. Mr. Sandars's paper was illustrated by photographs of statues found at the Cerro, to which he added two views of the "Dame d'Elche," a very remarkable bust which belongs to the Cerro de los Santos group found at Elche, in the province of Murcia, in 1897, and now in the Louvre. The votive offerings from Despeñaperros were then dealt with, and the points of resemblance to the objects from the Cerro, and the varied and interesting features peculiar to them, indicated.—A discussion followed, in the course of which doubts were expressed as to the antiquity of the "Dame d'Elche."—*Athenæum*, March 17.

*March 15.*—Mr. W. H. St. John Hope read a paper on "The Cluniac Priory of St. Pancras at Lewes," with special reference to recent excavations on the site by the Sussex Archæological Society [see *ante*, p. 124].

*March 22.*—Sir Henry H. Howorth, Vice-President, in the chair.—A paper was read on "Early Italian Brooches found in Britain," by Professor Ridgeway and Mr. Reginald Smith, with the purpose of drawing attention to a number of specimens in various museums, some being of definite provenance. By way of introduction, evidence was adduced to show that the brooch was invented in Central Europe, whence it spread northward to Scandinavia, and southward to Italy and Greece. The earliest form known had been named after Peschiera, the site of pile-dwellings on Lake Garda, and Italy was specially rich in later varieties of the original safety-pin. Specimens were far less plentiful in Greece, and assumed peculiar forms, but seem to have passed out of fashion there in the fifth century B.C. Another type, sometimes known as the "spectacle-brooch," was made up of one, two, or four spiral coils of wire, like the example said to have been found in London. It seems to have been developed from the spirals used for decoration in the Hungarian Bronze Age, the only innovation being the addition of a pin at the back: the evidence was against a Greek origin. The chronology of the brooch was generally based on Mycænean examples, but it was now permissible to regard these as derivatives from the Danube area by way of the North-West Balkans, and another starting-point for the series was necessary. Professor Montelius's scheme of evolution for four leading types was described, and the discovery of several contemporary specimens, said to have been found on British soil, referred to. Special emphasis was laid on the association of two Italian types with an Egyptian scarab of the Twenty-sixth Dynasty (seventy-sixth century B.C.) at Alton, Hants, one of the brooches

having disks threaded on the bow, and swastikas engraved on the circular catch-plate, in the Villanova style. In the same county a good specimen had been found at Finkley of a type well represented in the cemetery at Aufidena, Samnium (sixty-fifth century B.C.), and one characteristic example had been found at Reading. A miscellaneous collection from Ixworth, apparently of local origin, comprised Italian specimens, and others were cited from Icklingham and Norfolk, Castor, Derbyshire, Cumberland, and Falkirk, while three found near Canterbury and Maidstone were less surprising. A Greek example from the Thames at Wandsworth seemed to be exceptionally primitive. Those mentioned were mostly of foreign manufacture, but one from Hod Hill, for instance, might well be a local imitation, and date from the time when the La Tène types (with bilateral springs) were becoming general in Britain. Reference was made to intercourse between our islands and the Continent far back in the Bronze Age, and the importation even of brooches during the Hallstatt period was therefore not inherently improbable, though further evidence was desirable.—Dr. Arthur Evans and the chairman contributed to the discussion, and the Secretary exhibited for comparison a number of early brooches found in Italy; while various specimens found in Britain were lent or represented by photographs.—*Athenæum*, March 31.

March 29.—Lord Avebury, President, in the chair.—Mr. St. John Hope read a short report by Mr. Somers Clarke as Local Secretary for Egypt, which was discussed by Mr. F. G. Hilton Price.—A paper was read by Mr. H. St. George Gray on "Some Antiquities found at Ham Hill, Somerset, and in the Neighbourhood," and, through the kindness of the Somersetshire Archaeological Society, he was able to make thirty-five exhibits, many of rare objects of the Bronze Age, Late Celtic, and Roman periods. These specimens from Ham Hill represented but a small proportion of hundreds of relics collected from the locality by two brothers-in-law, both medical men—viz., Mr. W. W. Walter and Mr. Hugh Norris, and later by the former's son, Mr. Hensleigh Walter. Ham Hill was situated five miles due west of Yeovil, and about midway between Ilchester and Crewkerne. The ramparts, three miles in circumference, enclosed 210 acres. The quarries for Ham Hill stone, belonging to the Duchy of Cornwall, were very extensive, and it was feared that as time went on the earthworks and the areas anciently inhabited would be destroyed, as happened at Hunsbury Camp, in Northamptonshire, two or three decades ago. The relics from Ham Hill covered a considerable period, from the Neolithic Age up to and including Saxon times. Some of the objects were similar to finds from Hod Hill, and others were analogous to relics from the Glastonbury lake village. Roman coins were commonly found, covering nearly the whole period of the Roman occupation, and extending to Theodosius I., A.D. 379-395. Mr. Gray gave elucidatory descriptions of the antiquities under three headings: firstly, objects found in 1904-1905 on Ham Hill; secondly, relics from Ham Hill found before 1904, some of which had been figured in archaeological publications; and, thirdly, a few relics from the neighbourhood of Ham Hill.—*Athenæum*, April 7.

A meeting of the BRITISH ARCHÆOLOGICAL ASSOCIATION was held on March 21, the Hon. Treasurer, Mr. R. H. Forster, M.A., in the chair, when the Rev. Henry Cart, M.A., who was the delegate appointed by the Council to represent the Association at the recent International Archæological Congress at Athens, gave a very interesting account of the Congress. The success of the Congress was attributable in a large degree to the interest taken in its proceedings by the King, Queen, and Royal Family of Greece, most of whom attended the daily meetings and readings of papers, while the Crown Prince made an ideal chairman. A large number of photographic views of events and scenes of the meetings were exhibited by lantern light, and many charming ones, taken by Mr. Cart personally, of places in the interior and other parts of the country which he visited after the Congress, in particular Corinth, the celebrated Vale of Tempe, Salonica, etc., were greatly admired. The Rev. W. S. Lach-Szyrma, Mr. Emanuel Green, Mr. Gould, the chairman, and others took part in the discussion which followed. In answer to an inquiry, Mr. Cart said he was glad to assure the meeting that at the Congress it was resolved that the talked-of restoration of the Parthenon should not be attempted.



BRITISH NUMISMATIC SOCIETY.—March 21.—Mr. Carlyon-Britton, in the chair.—Mr. Alfred Anscombe read a paper on "The Inscription on the Oxford Pennies of the Ohnsforda Type." These are the coins of King Alfred which have been the subject of some controversy, recent writers to the Oxford Historical Society having repudiated their connection with that city. Mr. Anscombe, however, brings entirely fresh evidence to bear upon the question—namely, that of the paleography and orthography of our early manuscripts. He divided his subject into five sections: (1) A description of the coins, showing that the dies were the work of several engravers, some of whom adopted the form Ornsforda, and admitted other blunders. (2) The type of lettering. By comparison with the Book of Kells, the seventh-century Psalter, the Second Bible of Charles the Bald, the Gospel of St. Vaast, and other manuscripts, he was able to trace the origin of the numerous varieties of each letter on the coins, and to prove that some of them had been then recently introduced into Southern England from the Continent. (3) The orthography of the mint name. In this relation he offered the instances of the Saxon chronicle, which was strictly contemporary with the coins, and various other authorities of the time, including King Alfred's own translation of Boethius' work, as conclusive that the diagraph H-S was used to express the sound now represented by X. Then the form Ohnsforda was a true rendering, according to the fashion of the day, of the word Oxnaforda—i.e., Oxford. He explained that the error of Ornsforda probably arose from the fact that the dies would be copied from written instructions, for one of the forms of H then in vogue has not infrequently been mistaken in manuscripts for, and reproduced as, R. (4) The grammar and meaning of the inscription. The word Ohnsforda was a compound of *ohsna*, an Anglo-Saxon



genitive plural meaning "of oxen," with *forda*, the dative singular of the Anglo-Saxon word *ford*, which meant "at the ford," and the whole being for "at Oxford." (5) The probable date of the issue of the coins. After explaining that this orthography was intentional and systematic, being probably due to the foreign influences brought to bear on Alfred by his Mass-priest John, the old Saxon, he expressed the opinion that the general conditions pointed to an approximate date of A.D. 886 as that of the issue of the Oxford money. Mr. Anscombe's arguments were accepted with much interest by the members present, and will appear in *extenso* in the *British Numismatic Journal*. Mr. H. M. Reynolds presented four volumes of student numismatic works to the Society's library, and amongst the exhibitions at the meeting were a half-crown of Charles I., recently found in Nottingham, of the type which the late Mr. Montagu assigned to Coventry, and a shilling of the same King of the triangle mint mark, but of rude work, and struck on a flan bearing a previous impression and the letters E R, by Mr. S. Page; the curious half-noble of Henry IV.-V., illustrated as Fig. 10 in the first volume of the Society's Journal, by Mr. P. Laver; two Irish tokens of Stewartstown and Dromore, dated 1736, by Mr. L. Fletcher; and a badge of the Needle-makers' Company (Milton), by Mr. F. W. Yeates.

At a meeting of the ROYAL ARCHÆOLOGICAL INSTITUTE on April 4, Mr. Montagu Sharpe, in discussing "The Extensive Line of British Stakes protecting the Ford across the Thames at Brentford," essayed to answer the questions: (1) Did Cæsar cross here? and (2) Were the Coway Stakes in existence B.C.? The paper was illustrated by lantern-slides.

At the March meeting of the SOCIETY OF ANTIQUARIES OF SCOTLAND, Dr. Christison presiding, the first paper was an account of the churches and churchyard monuments of Currie, Kirknewton, and the Calders, by Mr. Alan Reid, F.S.A. Scot. The earliest mention of the church of Currie, then called Killeith, is in 1296, when its parson swore fealty to Edward I. The church was dedicated to St. Kentigern, and pertained to the Priory of Coldingham, but in 1584 was granted by James VI. to the College of Edinburgh, whereby the Town Council became its patrons. In the second paper Mr. C. G. Cash gave a description of three stone circles of somewhat peculiar type which he had examined at Grenish, Aviemore, and Delfour, in Strathspey. In the last paper, Mr. J. M. Mackinlay, F.S.A. Scot., gave an exposition of the traces of the veneration of the Nine Maidens in Scotland.

The next meeting was held on April 9, Colonel McHardy in the chair.—In the first paper Mr. J. Graham Callander described the discovery of three drinking-cup urns and other remains in a mound at Foylen, Banffshire. The mound is situated within the policies of Foylen House, on the estate of Sir George W. Abercromby, Bart., and was explored under the direction of Mr. Douglas Abercromby, who courteously gave permission to Mr. Callander to examine the site and record the circumstances of the

discovery.—In the second paper Mr. F. R. Coles described, among other relics, several standing stones at North Glasmount, Kinghorn, at Orwell, and at Easter Moquart, Fife.—The last paper was a report on the excavation of a cemetery of long cists at Nunraw, East Lothian, by the Hon. John Abercromby, with a report on the human remains by Mr. A. MacTier Pirrie, B.Sc., assistant to the Professor of Anatomy in the University of Edinburgh.

A meeting of the GLASGOW ARCHÆOLOGICAL SOCIETY was held on March 15. Dr. George Neilson presided. Sheriff Scott-Moncrieff read a paper on "A Renfrewshire Trial for Sheep-stealing in 1694." He exhibited the long-drawn-out indictment, all written on one long sheet of paper, and submitted a copy of it in modern phraseology. The learned Sheriff said the indictment in this case was a fair specimen of the style in use during the seventeenth century. In later times, prior to the Act of 1887, a different form was adopted in the Sheriff Court. It began with the name of the Sheriff of the county, who sent his greeting to the clerk of court, his deputies and officers of court. In this case the indictment was at the instance of the Procurator-fiscal of Court, who thus assumed the place of His Majesty's Advocate in the High Court. This was open to loose practice. As was well known, since the passing of the 1887 Act there was only one form of indictment for both Supreme and Sheriff Courts, and the Lord-Avocate was in all cases the accuser. One feature in the old indictment was that it contained much more information than was supplied by all later styles—even before the Act of 1887. It set forth a great deal of what the prosecution intended to prove, and in that respect was similar to the condensation in a civil process. The prosecutor expressed freely his opinion of the accused and of his acts, as they found the panel in this indictment described as "most boldly and impudently affirming." Sheriff Scott-Moncrieff afterwards gave a description of the case, and referred to the result of the trial which led to the acquittal of two of the accused, while one was convicted of an act which the indictment charged as theft, but which the jury described in their verdict as an offence, and remitted him to be dealt with by the regality court. A vote of thanks was awarded to Sheriff Scott-Moncrieff for his paper. Thereafter illustrations of "Durham Charters, Genuine and Contraverted, relative to the Eleventh and Twelfth Century Scotland," were thrown on the screen and described by Sir Archibald Lawrie; and illustrations of "Scottish Charters and other Manuscripts" were also shown by lantern views and described by the chairman. Votes of thanks were awarded to these gentlemen.

Viscount Midleton presided on March 31 at the annual meeting of the SURREY ARCHÆOLOGICAL SOCIETY, held at the Croydon Town Hall, and, in moving the adoption of the report and statement of accounts, said that the past twelve months had been a period of substantial progress, but the membership of the society was not so large as it should be considering the important work which had been done

and that which was in hand. The society was particularly anxious to obtain a copy of Cracklow's *Views of the Churches of Surrey*. He only knew of two copies in existence. One was in his own house, but he was prevented from parting with it because it was entailed. In responding to a vote of thanks for his services as president of the society, Lord Middleton recalled his recent statement that vipers and blackcock were extinct in Surrey. He had since been assured that in two places vipers could be found, while the curator of the Haslemere Museum knew of a place to which blackcock resorted, but would not disclose it, as the birds would quickly disappear if he did.

The annual meeting and conversazione of the EAST HERTS ARCHEOLOGICAL SOCIETY was held at Buntingford on April 18. The Rev. J. Frome Wilkinson presided and gave an address.—In the course of the proceedings Mr. E. E. Squires gave "Some Account of Dr. Seth Ward and his Benefactions to Buntingford"; Mr. W. B. Gerish spoke on "Sir Henry Chauncy, Knight and Historian of Hertfordshire"; and Mr. R. T. Andrews on "Buntingford and its Surroundings."

At the ROYAL PHYSICAL SOCIETY meeting in Edinburgh on March 26 Professor Cossar Ewart read a paper, with lantern illustrations, on "The Development of the Horse," and exhibited two skulls, in good preservation, of horses found recently at the Roman camp near Melrose. There were ten skulls found altogether, and some of these, he pointed out, belonged, no doubt, to Roman chargers.

At the meeting of the NEWCASTLE SOCIETY OF ANTIQUARIES on March 28 Mr. E. Wooler, of Darlington, read a paper on "Charms and Talismans"—a wide subject of great interest. He dealt chiefly with charms of stone as used in many parts of the world. Amongst the Tasmanians pebbles play a not unimportant part. White stones are frequently worn in bags suspended from the neck, and women are never allowed to see them. Among cave-dwellers of a remote age, both in France and Belgium, fossil shells appear to have been much in use as ornaments, numbers having been found perforated for suspension. Pendants of stone occurred in some abundance with interments in the dolmens of France. In fact, stones, remarkable either for their colour or shape, appear at all times to have attracted the attention of mankind, and frequently to have served as charms, amongst those to whom the more expensive and civilized representatives of such primitive jewellery, such as now rank as precious stones, were either unknown or inaccessible. Mourners and friends of deceased persons probably cast the ornaments into the burial mound as tokens of respect, or they were possibly deposited from supposed virtue or superstition. In fact, we are told in Rev. ii. 17: "To him that overcometh will I give to eat of the hidden manna, and will give him a white stone, and in the stone a new name written, which no man knoweth saving he that receiveth it." Therefore he thought the stones clearly pointed to some superstitious or religious

custom, and were regarded as a sure preservation against the pains of eternal punishment. Similarly, too, doubtless on the above Scriptural authority, a white pebble was held to represent happiness or a happy day, although it is on record that the belief was not confined to the Christian era, but was known to the early Romans and to the Thracians. In contradistinction to the white "lucky" stone is the "black" ball of the ballot—undoubtedly a survival of ancient custom. Mr. Wooler further referred to the use of perforated stones as charms, to the Jewish phylacteries, amulets of many kinds, hag stones, cramp stones, and the like.

A meeting of the ROYAL SOCIETY OF ANTIQUARIES OF IRELAND was held at Dublin on March 27, Mr. W. C. Stubbs presiding.—The Rev. Joseph Meehan, C.C., read a paper on "The Arms of the O'Rourke: A Metal Casting from the County Leitrim Seventeenth-Century Foundries." The lecture was illustrated with a series of lantern views. The lecturer said the coat of arms of the O'Rourke was wrought in one of the County Leitrim foundries about the year 1688. The work was a specimen of a lost Irish art, and was an example of the considerable advance which had been made by the metal-workers in County Leitrim in work of that description, and in metal-work generally. Across the slab bearing the coat of arms were the initial letters of the name of the chieftain of the O'Rourke—Owen O'Rourke. The casting, the lecturer said, was in the possession of Mr. Denis O'Rourke, of Arigna, a retired National school teacher.

On March 31 the THOROTON SOCIETY held its annual meeting at the Exchange, Nottingham. Lieutenant-Colonel H. Mellish occupied the chair, and in the course of his remarks suggested that something might be done by the society to commemorate the county historian, from whom the society took its name. The Council's report gave a résumé of the work done during the past year. The hon. treasurer's account showed the society to be in a fairly prosperous condition, but without sufficient funds to carry out some of the work that was very desirable. The fifth part of the *Inquisitiones Post-Mortem*, relating to the county, has just been issued; the five parts include the inquisitions from Henry VII. (1485) to Henry VIII. (1546). Mr. T. M. Blagg, F.S.A., exhibited some rubbings of the Peckham brasses at Ossington, which had been found to be a palimpsest. At the conclusion of business Mr. W. H. St. John Hope kindly read the paper, which he had recently read at a meeting of the Society of Antiquaries of London, "The Loss of King John's Baggage-train in the Wellstream in October, 1216."

The spring meeting of the CUMBERLAND AND WEST-MORLAND ANTIQUARIAN SOCIETY was held at Carlisle on April 5, Mr. T. H. Hodgson presiding.—The first paper, by Mr. J. H. Martindale, dealt with "The Deanery, Carlisle," and outlined the history of the building.—The second paper, by Dr. Barnes, was on "Some Cumberland Coffin Chalice."—Mr. Hodgson followed with "Notes on Excavations at

Holme Cultram"; and, lastly, Mr. Collingwood, on behalf of Mr. F. H. M. Parker, read a paper entitled "Inglewood Forest—iii," giving stories of deer-stealers as gleaned from records of convictions of persons in and around Carlisle in the reign of Edward I. Most people, stated the writer, had read ballads on this theme, but the persons mentioned in his paper were all authentic, and the facts about them were derived from a most unromantic source—the record of their convictions, which occurred at the Pleas of the Forest held at Carlisle in November, 1285. In reality the culprits were treated far more leniently than the ballads represent. The laws were more reasonable than might be supposed, and were not administered vindictively. The penalty was nothing more formidable than a money payment, enforced by a limited period of imprisonment; and where the offender was too poor to find the money or security for payment, the law was invariably relaxed in his favour on the facts being made known to the judges. On one occasion where two brothers had been convicted together, one was let off with a fine one-sixth of that levied on the other, apparently for no other reason than that he had had the misfortune to break his leg. Such punishments as death or mutilation were not thought of; and sentence of outlawry was only pronounced when it was impossible to bring the guilty person before the court. Conviction did not disqualify a man from holding a post as an officer of the forest, and certainly did not involve any idea of disgrace.



The annual meeting of the GALWAY ARCHÆOLOGICAL SOCIETY was held at Galway on March 19, the Archbishop of Tuam in the chair. Besides the usual formal business, His Grace the President gave an interesting address, and Lord Clonbrock exhibited a bronze sword found in the Clonbrock River in 1882.



At the annual meeting of the EXETER DIOCESAN ARCHITECTURAL AND ARCHÆOLOGICAL SOCIETY, on March 27, Mr. James Jerman, F.R.I.B.A., contributed some notes on "Ancient Ecclesiastical Needlework," claiming that the study of art, as expressed in needlework, might fairly receive a share of attention, along with the cognate subjects of metalwork and carving, especially having regard to the great antiquity of the decorative treatment of the woven and needlework fabrics and embroidery associated generally with the ritual of religious service and the adornment of palaces. Edward III. received from William de Courtenay an embroidered garment wrought with pelicans, images, and tabernacles of gold. The tabernacles were like niches, with pinnacles and roofs. This reference pointed to that universality which prevailed in design through all the recognised periods, and although the material worked upon differed, the main features of the style were consistently introduced, and in such manner as to leave no doubt in the minds of later students the time and period of their production. English churches must have been particularly rich in beautiful vestments, and it was a little difficult to realize how and why they had so completely disappeared. No doubt, anticipating the troublous times of the Reformation

period, Roman Catholic families preserved these precious examples of art, and although there were many of note, happily, still in this country, the finest specimens of this English work had found their way to the Continent, either as gifts to personages before the Reformation, or sold at the pillage and persecution. By the favour of the Rector and churchwardens of St. Petrock's Church, Exeter, he was able to show them the somewhat famous pall, which was composed of several ancient fragments of ecclesiastical needlework, including the remains of two copes, dating from the fifteenth century. This pall had come under the notice of many authorities, and were it not valued by its legal custodians, no doubt it would have shared the fate of some other local specimens—e.g., that at Tedburn St. Mary—and been transported from its native home to the Metropolis, ever ready to take our local treasures. In the accounts of the troublous times of Richard III. (1482-1483) an inventory of the church goods showed that this parish was particularly rich in vestments. Having survived, in altered form, the troublous times, the old pall was fortunately handed down to them, although sadly mutilated, a most interesting example of the needlework of former times. The Rector of St. Mary Arches, Exeter, had also in his custody an interesting example of a vestment, said to be of fourteenth-century date, worked with embroidered figures of saints and angels. There was formerly a crucifix in the centre, but this has been effaced.



## Reviews and Notices of New Books.

[Publishers are requested to be so good as always to mark clearly the prices of books sent for review, as these notices are intended to be a practical aid to book-buying readers.]

THE CARE OF ANCIENT MONUMENTS. By G. Baldwin Brown, M.A. Cambridge: The University Press, 1906. Demy 8vo. Pp. xiv, 260. Price 7s. 6d. net.

Professor Baldwin Brown has gathered together into one volume of moderate dimensions a considerable amount of information, drawn chiefly from a variety of official reports and Blue-Books, as to the measures that are in force in different European countries for the protection of ancient buildings or rude stone monuments, as well as for the preservation of the natural beauties of rural districts. Within the last few years there has been renewed activity in these directions in Austria, Belgium, France, Germany, Holland, Italy, Portugal, and Spain. England lags sadly behind, and such a volume as this ought to prove particularly useful when further legislation for the preservation of our ancient monuments is attempted—as is sure to be the case—in the present Parliament. The Ancient Monument Protection Act, 1882, was based on a schedule of sixty-eight monuments in Great Britain and Ireland, over sixty

of which belong to the prehistoric period, and are of the class of stone circles, cromlechs, and dolmens. And even this very meagre list is merely "protected" after a permissive fashion. The main provision of the short Act provides that the owner of any scheduled monument might, if he so desired, constitute the Commissioners of Works guardians of such monument, who were empowered to purchase by agreement, and not under the compulsory clauses of the Consolidated Land Acts; other ancient monuments might also, under certain restricted conditions, be placed under State guardianship. So little has this Act accomplished that, during the twenty-four years of its existence, only twenty-four of the sixty-eight monuments have been placed under the Commissioners of Works, and eighteen fresh ones added which were not in the original schedule. The Act itself is almost a dead-letter. General Pitt Rivers, the original Inspector of Ancient Monuments, refused to receive any salary during the last few years of his life, and only retained the office nominally under much pressure, for he found it practically futile. The General died in 1900, and the late Government made no attempt to fill the vacant post.

There is one unfortunate omission in the present book. If only Professor Brown had given in an appendix a list of the ancient monuments destroyed, tampered with, or shamelessly "restored" on destructive lines, since this feeble Act came into operation in 1882, he would have given a great impetus to the cause of national preservation of the evidences of the past. To draw up such a list would have been a delicate but by no means impossible task.

This timely book is not one of diversified information or of general interest, but every working antiquary should have it on his shelves so that he may be well stored with arguments to remove the comparative shame that now rests on England in being below almost every other European nation in her care for the priceless traces of the work and skill of past generations.

There is at least one good story in these pages; it is taken from a speech made on this question in the House of Commons in 1875: "A certain great Irish nobleman possessed the ruins of a very interesting historical castle, and wishing to preserve these from damage, he directed his agent to have a wall built round the field in which they were situated. The agent provided him with a splendid wall, but employed in its construction all the stones of the ruined castle!"

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NOTES ON THE EARLIER HISTORY OF BARTON-ON-HUMBER. By Robert Brown, junr., F.S.A. Vol. I. to the end of the Norman Period. Views, plans, and maps. London: *Elliot Stock*, 1906. Crown 4to. Pp. xiv, 133. Price 15s. net.

Mr. Brown is a loyal son of the ancient town of Barton, and in undertaking the work of which the first volume is before us, has been actuated by a feeling of affectionate regard for his birthplace. We have seen some topographical works and books of local history for the publication of which the same motive has been assigned, but which—the loyal affection having no backing of sound knowledge—were lamentable failures. Mr. Brown's work falls

into a very different category. He is a competent antiquary, knows and can use the authorities which are authorities, and has here given us a book of substantial value. The position of Barton makes it historically of some importance. It may have been a Roman station, and was certainly within the influence of Roman civilization. As a road-centre it was of importance in Romano-British days and for long afterwards. Anglo-Saxon and Danish invaders and conquerors left many marks still legible on the people of the district, and on their language and nomenclature. The name of the town is Anglo-Saxon, and implies "an enclosed, protected, fortified place, connected with agriculture." There are, naturally enough, many Bartons in England; but this Barton-on-Humber is the only one in Lincoln county. Mr. Brown has much that is interesting to say of the links of connection with St. Chad; of Barton's fortifications in Saxon times; of the famous, though difficult to locate, Battle of Brunanburh, which Mr. Brown, following Hesleden and Bishop Trollope, places at Burnham, near Barton—an identification for which some excellent reasons are given; and of the remarkable and well-known Anglo-Saxon church of St. Peter. The latter part of the volume deals with the history of the parish in Norman times (1066-1154), the brief but comprehensive description in *Domesday* being carefully explained and amplified. Mr. Brown also gives notices of the various places in the surrounding Wapentake of Yarborough, as they appear in the famous Lindsey Survey of A.D. 1115—a unique record, such as is possessed by no other county. Translations and explanations are given where necessary, so that readers unfamiliar with antiquarian technicalities need not be debarred from profiting by a book which is intended not only for professed students, but for all who are interested in the history and topography of so important a locality. Mr. Brown's scholarly and handsomely produced book is well illustrated by many useful plans, maps, and views of the church of St. Peter.

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HEROIC ROMANCES OF IRELAND. Vol. II. By A. H. Leahy. London: *D. Nutt*, 1906. 8vo., pp. xii, 161. Price 3s. net.

We noticed the first volume of Mr. Leahy's work in the January *Antiquary*, and now offer a cordial welcome to the second, which completes No. 2 of the "Irish Saga Library." It contains versions of five stories which serve (among others) as preludes to the great story of the Irish Heroic Age, the Raid of Cualgne. Mr. Leahy gives a spirited verse rendering of each tale with a prose literal translation opposite, each story being preceded by an introduction describing the manuscript authority. He also supplies a verse introduction to the volume—an "apologia" for the form in which the tales are presented—and at the end of the book gives a few pages of the Irish text, with an interlinear literal translation of the tale of the Courtship of Etain, which is given in freer form in his first volume. Mr. Leahy's volumes are desirable additions to the growing library of ancient Irish literature. Students owe Mr. Nutt a deep debt of gratitude for the zeal with which he facilitates the study of the old Irish language and literature.



WENHASTON AND BULCAMP, SUFFOLK. By the late Rev. J. B. Clare. Illustrations. London: *Elliot Stock*, 1906. 8vo., pp. 119. Price 2s. 6d.

In 1892, in the course of reparation works, a white-washed partition, which had blocked off the chancel of Wenhaston Church, was taken to pieces and placed in the churchyard. During the following night heavy rain washed off some of the plaster and revealed portions of figures. The vicar then had the boards carefully cleaned and put together, with the result that a panel painting of the Doom, or Judgment Day, of the greatest interest, was brought to light. The painting is the chief illustration in the book before us.

Mr. Clare quotes the full description of it, which was given by Mr. C. E. Keyser, F.S.A., when it was exhibited in 1892 at a meeting of the Society of Antiquaries. This Doom, of striking interest in itself, and noteworthy as having had the great crucifix actually fastened to it—the holes through which the attaching bolts passed are visible—is naturally the chief feature of Mr. Clare's little book. But the author gives a variety of other information regarding his Suffolk parish. Here are lists of the vicars from 1217, and of the churchwardens since 1547; an account of the history of the church; extracts from the churchwardens' accounts; an illustration of a bronze Venus, and one or two other curiosities dug up in Wenhaston; extracts from Wenhaston wills; accounts of the Bulcamp Riots in 1765 and 1816; and last, but not least, a glossary, filling nearly sixty pages, of old-fashioned East Anglian words and phrases.

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THE MANOR AND MANORIAL RECORDS. By Nathaniel J. Hone. "The Antiquary's Books." With fifty-four illustrations. London: *Methuen and Co.*, 1906. Demy 8vo., pp. xvi, 357. Price 7s. 6d. net.

In recent years much has been done, by Professor Vinogradoff and others, to clear up many of the difficulties connected with the history of the English manor; and now, most opportunely, we have this very useful contribution to the series of "The Antiquary's Books," in which Mr. Hone not merely summarizes and presents in readable form the results of recent researches, but draws largely upon his own collections from and studies in those contemporary sources which are the basis of any study of the subject worthy the name. The book is divided into two main sections. The first deals with the origin and history of the manor, with its lords and their dwellings and dependents, with its officers and servants and tenants, and with other relative matters—rights of commons and enclosures, fairs, markets, and the like. Mr. Hone writes clearly and well, and his chapters form a most useful summary of our knowledge of the manorial history, economy, and custom. The second part is devoted to Manorial Records, a brief account of Manorial Rolls and of the procedure of Manorial Courts, being followed by examples from Court Rolls dealing with manors in several parts of England. Chapters on Account Rolls and Extents and Customals conclude the section. Then follow appendices, for which many students will thank Mr. Hone. They contain lists of Court Rolls in various depositories, a bibliography of manorial literature, a list of some elliptical phrases used in

Court Rolls, and one or two minor matters. The numerous illustrations are largely from manuscripts and other early sources, and are much to be commended. There is a capital index. Mr. Hone has performed a somewhat difficult task with marked ability and success.

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A SUMMARY CATALOGUE OF WESTERN MANUSCRIPTS IN THE BODLEIAN LIBRARY. By Falconer Madan, M.A. Vol. V. and Vol. VI., Part I. Oxford: *Clarendon Press*, 1905 and 1906. 8vo., pp. xxxii, 934, and viii, 258. Price 25s. net and 7s. 6d. net respectively.

Mr. Falconer Madan has long been known as one of the most erudite as well as patiently laborious of bibliographers; and this thick volume, with its slimmer companion, the first part of Vol. VI., bears fresh witness to the justice of the adjectives. Vol. V. includes collections of MSS. received during the second half of the nineteenth century, and miscellaneous papers acquired between 1695 and 1890—nearly 8,000 MSS. in all. With the two volumes previously issued (III. and IV.), this makes more than 23,000 papers which Mr. Madan has thus carefully catalogued, described, and annotated. Among the collections in this Volume V. are those of the Rev. Joseph Mendham (1769-1856), which relate to the Council of Trent; the Persian MSS. of Sir Gore Ouseley; the Ashmolean MSS.; the Montague MSS., rich in letters of British and foreign authors; a large collection of Music School MSS. and Exercises; and an immense mass of miscellaneous papers, dating from 1695 to 1889, and relating to a great variety of subjects. The first part of Vol. VI. contains the accessions from 1890-1904. Mr. Madan follows the same method as in the previous volumes. The brief indication of the nature and contents of each manuscript, with the critical notes, which show his unflinching acumen and learning, will be most helpful to students. It is impossible to attempt to indicate any of the innumerable subjects which may find illustration from some or other of the Bodleian MSS. Mr. Madan has here laid open the written riches of the great Oxford library for the students of all kinds and of all subjects. This volume and part, like their predecessors, should be in every public library.

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THE ENGLISH WATER-COLOUR PAINTERS. By A. J. Finberg. "Popular Library of Art." Forty-two illustrations. London: *Duckworth and Co.*, 1905. 16mo., pp. xxii, 190. Price, cloth, 2s. net; leather, 2s. 6d. net.

In a small book dealing with a large subject Mr. Finberg has naturally had to make many omissions, and not a few names which one looks for in a work treating of water-colour painting in England either make a bare appearance, or are not to be found. But this is in the nature of such an undertaking; and, allowing for its limitations, Mr. Finberg's little book may be warmly commended. The author writes well, and the critical and biographical parts are deftly interwoven and form pleasant reading. The illustrations are from the works of Turner, Cozens, Paul Sandby, Rowlandson, Cotman, and other well-known water-colourists, and are as satisfactory as the small size of the page will permit.

**HISTORICAL TOMBSTONES OF MALACCA.** By R. N. Bland. Many illustrations. London: *Elliot Stock*, 1905. Demy 4to., pp. 75. Price 10s. 6d.

This is a collection of photographs of the memorial gravestones, mostly of Portuguese and Dutch origin, yet to be found in Malacca. A copy is given of each inscription, with an English translation. The stones vary curiously in condition. Some, especially those of granite, are so worn as to be undecipherable; others are still clear, and the inscriptions as if freshly cut. Mr. Bland has done a useful work in preserving these memorials—there are few others—of the early history of Malacca. The men whom they commemorate were the founders in the seventeenth and early eighteenth centuries of European power in the Far East. The photographic reproductions are very good, and include a stone heraldically carved, and probably Dutch, but without inscription, and also two seventeenth-century maps of Malacca, and a few views of church, gateway, etc.

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Among the pamphlets before us are a brief but readable lecture by Mr. T. H. Myres, F.R.I.B.A., of Preston (Preston: *Herald Printing Works*. Price 1s. 6d.), on "Masons' Marks, Ancient and Modern," with four plates of marks of various dates and countries; and No. 29 of the Hull Museum Publications. The latter contains *Notes on some Speeton-Clay Belemnites*, with excellent illustrations, as exhibited in the Geological Gallery of the Hull Museum, by the Curator, Mr. T. Sheppard, F.G.S., and is sold at the Museum, price one penny.

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The *Scottish Historical Review*, April, is again a strong number. It contains the second part of Mr. Andrew Lang's careful study of the "Portraits and Jewels of Mary Stuart," with several full-page portraits; a series of "Ballads on the Bishops' Wars, 1638-1640," with brief comment by Professor C. H. Firth; and papers on "James I. of Scotland and the University of St. Andrews," by Mr. Maitland Anderson; "The Early Organization in London of the Scots Darien Company," by Mr. Hiram Bingham of Harvard; and "The 'Scalacronica' of Sir Thomas Gray," by Sir Herbert Maxwell. Mr. Round again vigorously attacks Mr. Stevenson on "The Ruthven of Freeland Barony" question. The articles in the *Reliquary*, April, are: "Steetley Chapel, Derbyshire," by Mr. G. Le B. Smith; "Suggested Moorish Origin of Certain Amulets," by Dr. Plowright; "Notes on the Evolution of the Means of Transport," by Mr. R. Quick; and "Sanctuary Rings"—a hackneyed theme, but illustrated by fresh examples—by Mr. J. Tavenor-Perry. All the articles, as well as the valuable archaeological notes, are finely illustrated.

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From Washington, D.C., come three parts (January to March, 1906) of *Records of the Past*, a well-printed and well-illustrated archaeological magazine; and from Baltimore (Johns Hopkins Press) Vol. xxvi., 4, of the *American Journal of Philology*, edited by Professor Basil Gildersleeve—a review well known to and valued by English students and scholars.

In the *Architectural Review*, April, Mr. J. C. Paget discusses, with the aid of many good illustrations, "Wren's Reputed House in Botolph's Lane," which we much regret to hear is about to be demolished. The other contents are chiefly of professional interest. We have also on our table the first quarterly part of that valuable record, *Auction Sale Prices*, March 30; *Scottish Notes and Queries*, April, with another plate (the twenty-third) of Scottish Communion Tokens; *Fenland Notes and Queries*, April; *Essex Review*, April; *Rivista d'Italia*, April; *East Anglian*, January; and book catalogues from K. T. Volcker of Frankfurt (chiefly biographical books), and W. N. Pitcher and Co., Manchester (general).



## Correspondence.

### BULL-RINGS AND ALMS-DISHES.

TO THE EDITOR.

CAN any of your numerous readers tell me of any "bull-rings" at which bulls were formerly baited besides those at Brading, Loffington, Horsham, Snitterton? The existence of the last-named is practically unknown, but its future safety is now assured, as the Derbyshire Archaeological Society have most wisely determined to preserve it by re-setting it in a considerable depth of Portland cement, letting it remain *in situ*.

Can any of your readers tell me of any "Adam and Eve" alms-dishes other than Tideswell, Derbyshire; Christ Church Priory, Hampshire; Dunsford, Devon? The last-named is a magnificent specimen, but little known of, as Dunsford is a very out-of-the-way village.

If any readers have photos of such dishes which they would lend, I should be most grateful.

G. LE BLANC SMITH.

Whatstandwell Bridge, near Matlock,  
April 1, 1906.

NOTE TO PUBLISHERS.—We shall be particularly obliged to publishers if they will always state the price of books sent for review.

It would be well if those proposing to submit MSS. would first write to the Editor stating the subject and manner of treatment.

TO INTENDING CONTRIBUTORS.—Unsolicited MSS. will always receive careful attention, but the Editor cannot return them if not accepted unless a fully stamped and directed envelope is enclosed. To this rule no exception will be made.

Letters containing queries can only be inserted in the "ANTIQUARY" if of general interest, or on some new subject. The Editor cannot undertake to reply privately, or through the "ANTIQUARY," to questions of the ordinary nature that sometimes reach him. No attention is paid to anonymous communications or would-be contributions.

